



The Living Church

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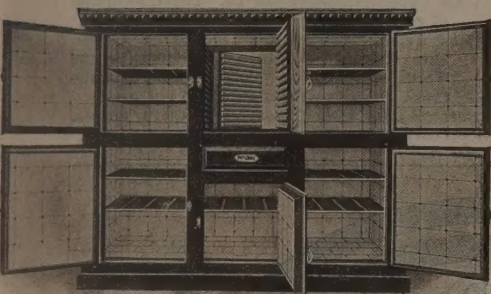
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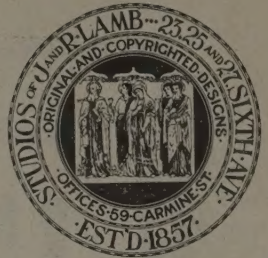
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VOL. XXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 28, 1903.

No. 22

Editorials and Comments.

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THE one safe path of life is to seek to know the will of God and to do that will with all our might. Life is full of anguish and despair; but the burden of earthly existence would be immensely lightened, if we could always have within us the consciousness that we are where God wants us to be. How much of sorrow and suffering is of our own seeking! We are ruled by whims and impulses; and, blinded by folly, we imagine we are going right, though pitfalls are before us. Life is a series of embarrassments and perplexities. All that we can do is to seek the Light, and struggle to follow it over rocks and deserts. But the sad fact is that we struggle by fits and starts. Long intervals of indolence follow after a brief period of severe conflict, and there is very little *real* advancement through such intermittent efforts. Untruth surrounds us. The heart is steeped in untrue feelings, the hand is upon untrue work, the head is full of untrue projects. We think and feel and do so much that does not lead to God. And is not every bit of such thought and action a deviation from the true path, a going away from the great goal? If we were to add up the hours that are wasted in vain pursuits or low desires, they would make a terrible aggregate; and the moments of true prayer or thirst would sink into nothingness by comparison! How, then, can we wonder that there is so little peace in our daily existence? Life is meant to be a joy and not a continuous groan; and, if we find it to be rather the latter than the former, it is because we identify life with shows and appearances instead of bringing it into harmony with Truth. Earthly sorrows do not cloud the path of the man who is bent upon acting loyally and feeling rightly in whatever situation he may be placed. Life must be miserable as long as it rests upon things which are only fleeting shadows. It begins to be radiant and profound in proportion as it recognizes the Eternal, and follows that alone. The wretchedness of earthly life is only in being separated from things upon which we are meant not to depend; restlessness is only in running after bubbles. Let the soul find its Maker, and all anguish will be drowned in the joy of that union.—*Indian Messenger*.

DR. RAINSFORD IN PHILADELPHIA.

IT IS with sadness that we refer to the first item of news under the head of Diocese of Pennsylvania. In using a Brotherhood of St. Andrew invitation to denounce violently the tenets of the Church whose commission he bears, Dr. Rainsford committed an act which places him by himself. No right-minded gentleman ever abuses an invitation to address any body of men by attacking their dearest beliefs. The devotional services prepared by the Brotherhood of St. Andrew in Philadelphia, as in so many other cities, were intended to give men the opportunity at noontime to spend a few minutes in prayer and in spiritual culture. No part of the admirable work of the Brotherhood of St. Andrew is more valuable than this.

All this opportunity Dr. Rainsford threw away by using the time for what could not, from any point of view, be conducive to personal devotion. Had he said the same thing in his own pulpit, or on the platform at some public occasion, he would still have scandalized and wounded his fellow Churchmen, but he might not have had this additional weight on his conscience, that, called to lead men nearer to their God, he had turned them further away.

We appreciate the delicate position in which the members of the Philadelphia Local Assembly of the Brotherhood find themselves. They acted as hosts, and Dr. Rainsford was their invited guest. It is very difficult for those who feel keenly the restraints of the law of hospitality, to denounce the act of their own guest. Yet when a guest so far forgets the requirements

of that law as to assault his hosts, he of necessity releases the latter from their social obligation.

Since the act of aggression was committed in the name and under the auspices of the Brotherhood of St. Andrew, that organization in its Philadelphia Assembly owes it to itself and to the men under its influence, to disavow the act, and to make such reparation as is within its power. We earnestly trust that no chapter of the Brotherhood will act hastily in withdrawing from the parent organization; but the parent organization must, if it would avoid such division, purge itself of the crime that has been committed in its name.

And affectionately, as close and warm friends of the Brotherhood of St. Andrew, we would warn those responsible for that organization, that to permit itself to be used as a propaganda of infidelity, is to terminate the influence of the Brotherhood and to introduce the beginning of an end in disgrace. Our friends of the Brotherhood in Philadelphia must remember that this is not Dr. Rainsford's first offense. He used the forum of the Brotherhood Convention in Boston to assail the old-time belief of the Church in the Inspiration of the Scriptures. We made no comment at that time, believing that the incident might better be passed over in silence. It seems to us incredible that that should have been forgotten by or unknown to the gentlemen of the Philadelphia Local Assembly. But, openly and frankly, as among the warmest friends and supporters of the Brotherhood of St. Andrew, we say: *The end of that organization in complete, ignominious failure, is at hand if men are allowed, under its auspices, to attack the cardinal verities of the Christian Faith.* The withdrawal of chapters, of local and diocesan assemblies, will then be inevitable; but we urge with all the force at our command, that such withdrawal, threatened by at least one of the chapters in Philadelphia as stated in our report, will be postponed until sufficient opportunity be given the Brotherhood Local Assembly—possibly, should they fail, the National Council—to repudiate what has been said in their name. We should feel, also, that the incident might well call forth from the Bishop whose Diocese has been invaded, a letter of disavowal and of regret.

As for the unfortunate priest himself, he presents one of those unhappy difficulties which have frequently arisen in the history of the Church. We do not call for an ecclesiastical trial. We have little confidence in those unwieldy proceedings, except where doctrinal grounds can be kept wholly out of the issue. But we do urge the extension toward him of that which, quoting another, we once before referred to as the "Cold Storage process." Let orthodox Churchmen, who hold to and revere the Faith once delivered to the Saints, simply drop him from the list of men available for public gatherings, until, at least, he is ready to atone for what he has done. That has been done before in New York, and it is the most successful plan for dealing, with a minimum of loss of souls, with those similarly afflicted.

It grieves us bitterly thus to write of a priest, whose early work in his ministry in this country was among the noblest successes the American Church has known. Dr. Rainsford's raising of St. George's Church from the slough of failure is among the grandest chapters in our Church history. Hand in hand we worked with him in the early days of the Brotherhood of St. Andrew, when he would have given his right arm rather than speak words which drive young men away from the religion he worked with all his might and with large success to extend. Slowly, year by year, then rapidly, we have marked the increase of this tendency on his part to speak unfaithfully of the religion he had sworn to maintain. Finally it has come to the pass that he almost never appears in public without violent abuse of orthodox Christianity. It is a sad, sad story, of the rise and fall of a Christian priest, unto whom much was given.

Our friends cannot know how hard it is for us to write in this strain. Ecclesiastical turmoil is to us most distressing. We long for the sight of the Church in that state where peace ever broods over her, and love and worship are her crowning attributes. Yet that state never will appear on this side the grave. The Church was placed here that she might *Fight* the good fight. She will be the "Church Militant" as long as she is on earth. Such incidents as this ought not to shake the faith of any, in her divine charter and authority. God reigns, be the world never so unquiet. We cannot throw away the responsibility for earnestly contending, disagreeable though it be.

And we trust that the Brotherhood authorities in Philadelphia will rise to the responsibilities which rest upon them, by reason of the violation of their invitation, on the part of their invited guest.

AN UNHAPPY friction, involving some personalities, has arisen in the Diocese of Nebraska over some severe strictures of the Bishop of that Diocese by the rector of All Saints' Church, Omaha, which ought not perhaps, in justice to all concerned, to be passed unnoticed.

The rector in question publicly criticised his Bishop for residing outside his Diocese, and yet not resigning his jurisdiction. Bishop Worthington was obliged, in 1899, to request the Diocese to elect a Coadjutor, on the ground of his own physical inability to reside permanently within the Diocese by reason of its high altitude, a physician's certificate to that fact being presented. At his request, the Diocese thereupon entered into the election of a Bishop Coadjutor, Dr. Williams being chosen, to whom was assigned practically the entire administration of the Diocese, except with respect to candidates for orders, and ordinations. Since that time Bishop Worthington has resided in the East, making occasional trips to his Diocese to perform the duties which he had undertaken to fulfil. It is this non-residence which was criticised, with some severity, especially since, under Title I., Canon 19 of the Digest, it is provided:

"It is the duty of every Bishop of this Church to reside within his Diocese."

Unhappily, to further complicate the local friction, two Eastern Church papers seized the opportunity to comment with considerable severity on the Bishop.

Whether a diocesan Bishop should or should not resign his see when physical disability overtakes him, is a question upon which there may easily be two opinions. The common practice in England is to resign. Consequently, there is always a long list of "retired" Bishops in that country.

In the American Church the practice from early times has been to discourage such resignations. Our policy has been to encourage each Diocesan, in such cases, to retain his title and his jurisdiction, assigning the duties of the episcopate in whole or in part to a Bishop Coadjutor. This policy was definitely placed on record by the House of Bishops at their special session of March, 1893, when the Bishop of South Carolina, Dr. Wm. Bell White Howe, offered his resignation, with a physician's certificate showing his physical incapacity to perform his duties as Diocesan. That resignation was referred to a committee of which the present Presiding Bishop was chairman, which committee reported the following preamble and resolutions, which according to the record (*Journal 1895*, p. 393), "were unanimously adopted by a rising vote":

"FORASMUCH as the venerable Bishop of South Carolina has laid before his brethren, duly and canonically assembled in New York, this first day of March, 1893, his resignation of his Jurisdiction on canonical grounds of ill-health, and under the advice of his physician, that his physical condition requires his absolute relief and retirement from all further exertions in the duties of his Episcopate: now, therefore,

"Resolved, That the Bishops duly assembled under the provisions of the Canon cannot refrain from reminding their beloved brother that our Canons provide for such relief and retirement, apart from his resignation of his Jurisdiction and of his title as Bishop of the same; and that our judgment is that it is a case which eminently justifies his adoption of the alternative thus suggested, by which all the duties and privileges of administration can be placed in the hands of a Coadjutor, without the relinquishment of a position which has been so efficiently occupied, and which it is believed his Diocese, as well as ourselves, would be glad to see terminated only with his honorable and most useful life.

"Resolved, That we are influenced to this action not only by our high estimate of the services and character of our beloved brother, but by the general principle on which the existing Canon was framed; that is, to discourage resignation of aged and infirm Bishops, to maintain their dignity and honor, and to provide relief for Diocesan wants and a dignified position for a Coadjutor without the sundering of ties so sacred, and to which the increase of years imposes additional sanctity in the experience of Christian Churches.

THOMAS M. CLARK.
A. CLEVELAND COXE.
T. U. DUDLEY."

This unanimous declaration of the House of Bishops was intended to settle the policy of the American Church. Since that time, only one resignation of a Bishop other than Missionary Bishops has been accepted, that being the instance of Dr. Jackson, Bishop Coadjutor of Alabama, which was on other grounds and under other conditions entirely than that of "aged and infirm Bishops."

It is obvious therefore that to criticise Bishop Worthington personally for withholding a resignation that could only be made in direct defiance of the unanimous declaration of the House of Bishops, is, in the highest degree, illogical, not to

say discourteous. One may of course feel that the way should be opened for the resignation of diocesan Bishops, as in England; but this is a question to be discussed altogether apart from specific cases. It seems to be forgotten, also, that the Bishop of Southern Ohio is similarly non-resident in his Diocese, on the same grounds, and that the late Bishop of Quincy and the venerable Bishop Smith of Kentucky were also non-resident in their old age, when the infirmities incident to that age had crept upon them.

We feel that this explanation is due the Church, even more than it is due the Bishop of Nebraska, by reason of the unwarranted criticisms of the Omaha rector and of our two Eastern contemporaries. It is pleasant to observe the repudiation of the action of that one of the clergy, in the letter, endorsed by the Bishop Coadjutor, which is referred to under the diocesan head of Nebraska.

WE BEGIN this week a series of papers on the general subject, "The Local Title of this Church." It is our desire that this series shall embrace a frank statement of each of the several positions which have been advocated by any considerable number of Churchmen during the period of the present discussion; and we have invited in each instance a distinguished advocate to state his case, so that the public in general may perceive that each position is stated in its strongest light. We have been somewhat embarrassed in commencing this series by reason of the fact that several eminent Churchmen who have been invited to speak for the present name, have declined. We shall still hope to be able to find an advocate for that position whose eminence shall cause it to be recognized that he will do justice to his case, but have deemed it wise not further to delay publication of the series by waiting to begin with that paper, which would otherwise have opened the series.

Here we would say frankly, that it has been wholly beside our purpose to devote so much space to this subject during the past winter. We had hoped that after the attention naturally given to it following the fall conventions, the discussion would lapse, to be taken up again at about this time, a few weeks before the spring conventions began to gather. We found, however, that the interest in the matter was so intense that we could not shut it off. We have therefore limited the letters on the subject during these past months to two or three a week, giving precedence to those which seemed, in good faith, to desire information on specific phases, and for the rest, informing most of our correspondents of the necessity for returning their manuscripts unused. The number of letters on the subject printed is far less than the number regretfully returned, and we have attempted, so far as possible, to prevent mere duplication of the same matter by several correspondents, especially where their letters merely took the very cordial ground, as a large number have done, of indorsing the position of THE LIVING CHURCH. Never has there been a subject under discussion in the Church, in which the masses of lay people seemed so deeply interested. The discussion has, too, for the most part, been in excellent spirit. We have postponed any fresh editorial consideration of the entire matter, occasionally treating only of phases that seemed to require immediate attention, until our correspondents had had their full say, and until this symposium should have been printed.

We have been able to distinguish five distinct propositions, which may be said roughly to embrace all the several points of view, allowing for trifling variations in exact phraseology in each. These are:

- I. That the present title remain unchanged.
- II. That it remain unchanged, but be dropped from the title page of the Prayer Book.
- III. That the title read "The Episcopal Church."
- IV. That it read "The American Church."
- V. That it read "The American Catholic Church."

The writers on the first and fifth of these propositions will be announced later. For the others, the Bishop of Albany has very kindly consented to write for the second, the Hon. John H. Stiness, LL.D., Chief Justice of Rhode Island, for the third, and the Bishop of Pittsburgh for the fourth.

At the conclusion of the series there will be an editorial review of the subject. We shall hope to be able to do justice to each position.

We beg at this time, therefore, to present our sincere thanks to each of the foregoing Churchmen who have consented to take part in this symposium. Judge Stiness' paper is printed in this issue, and that by the Bishop of Albany may be expected next week.

MANY Americans will feel a pang of regret at the notice that the house at 32 Little Queen St., London, just off the Strand, which has for forty years been the headquarters of *The Church Times*, is evacuated, our venerable contemporary being now established in a new home in Portugal St., Lincoln's Inn Fields, which historic quarter of the world's metropolis will receive added dignity from its new acquisition. The old building is to be demolished, with many others in the vicinity, to make way for the new street to connect Holborn with the Strand, which was much needed.

Around the office of *The Church Times* cluster many memories of the progress of the Oxford Movement, almost from its inception in the Church of England. Sincere congratulations are extended to the management on behalf of Catholic Churchmen in America, with cordial wishes for many years of unbroken prosperity and undiminished influence.

IT IS a pleasure to note that the far-away Missionary District of Alaska has resolved by an unanimous vote of its Convocation, that the name Protestant Episcopal should be dropped and the phrase, "The Church in the United States of America" be substituted. We are informed that the greater number preferred the style of the Milwaukee Memorial, "American Catholic Church in the United States," but consented to the phraseology adopted in order to secure an unanimous vote. It was resolved, however, that the absent clergy and delegates in the more remote portions of Alaska be communicated with before reporting the resolution.

Alaska has done well.

SENSATIONAL trials are not always edifying reading for the public, but there is a sentence in the report of the proceedings in the notorious Burdick inquest in Buffalo that we feel ought to receive comment. Assuming that the general outlines of the case are known to the reader, the drift of the following will be clear: "She" (Mrs. Burdick) "admitted that her relations with Pennell were not what they should have been." "*She swore that Pennell told her his wife would get a divorce from him.*"

There is an illustration of the practical effect of our lax divorce laws. Two families must be invaded and their honor trampled in the dust, because the dishonorable act would itself be a step in the freedom of the two parties to it. The man Pennell could not make charges against his wife that would secure his freedom; consequently, he viewed the desecration of the sanctity of another home, only as a step toward the obtaining of what would otherwise be denied him. As an adulterer his wife would doubtless obtain a divorce from him—which was exactly what he had promised the co-respondent should be the result—and one of the neighboring states, perhaps the Puritan stronghold of Connecticut or of Rhode Island, would give them the opportunity to obtain that marriage which would yet be an outrage on the law of God and on human decency.

And this is the direct result of permitting any divorce with the right of re-marriage.

ANSWERS TO CORRESPONDENTS.

M. B. H.—(1) The words of the Hymnal ought not to be varied at the caprice of a clergyman, though it may not be actually illegal.

(2) One who says "I believe in Christianity but not in Theology," might easily be challenged to state what he means by Christianity. Christianity is the religion of Jesus Christ; and it can only be practised by first discovering what it is, which study, broadly speaking, is called theology. The statement might be paralleled by declaring that one believes in American Institutions but not in the Constitution. A helpful book—if such a person would read—is the little work, *Natural Religion*, by the Rev. Vernon Staley.

H.—The significance of Altar Lights, whether at the Holy Communion or otherwise, is that Christ is the Light of the World.

M. H. L.—We are unable to discover who is the author of the book *Ashley Priors*. It is out of print.

PARISH PRIEST.—There is no official interpretation of the phrase "a communicant in good standing," but it is commonly interpreted as one who has not been formally repelled from Holy Communion and has not neglected receiving the Sacrament for from one to three years.

W.—We do not know of a work in English giving the succession of Bishops in the Sees of Jerusalem, Alexandria, and Antioch down to the present day, but may possibly be able to give an answer later both to this and to your other question.

JORDAN.—The Sanctuary Lamps are commonly red, though there are variations from a deep red to nearly pink. Only in case of a lamp before the reserved Sacrament is the light kept perpetually burning. Three is the proper number before the high altar.

GAIN IN CANDIDATES FOR ORDERS.

Better Indications in the Church of England.

LARGE SUMS CONTRIBUTED FOR CHURCH PURPOSES.

Parliamentary Measures Relating to the Church.

LONDON, March 10th, 1903.

AT A MEETING held in London, just before the close of the late Boer-British War, in support of the S. S. J. E. mission (St. Philip's) at Capetown, Lord Beauchamp, who was one of the speakers, recalled the very striking fact that the Napoleonic and Crimean Wars had been followed by a large increase of candidates for Holy Orders in the Church in this country. Whether this would be the case at the close of the then present War remained, he said, to be seen. It now looks somewhat, indeed, as if history, in this particular matter, is Providentially on the point of repeating itself. Since 1886, when the total was 1,605 (Deacons 903) the shrinkage in the number of candidates for ordination has been alarmingly steady and continuous. Although for the whole year 1902 there was a remarkable decrease of 98 in the number of men ordained to the Priesthood, it is encouraging to note that there was an increase of 29 in the number of deacons. The Advent ordination lists published in *The Guardian* of December 24th, 1902, and analyzed in its columns under date of February 25th ult., show a total of 460 (deacons 218), as compared with 469 (deacons 196) at the previous Advent, when there was a decrease of 8 in the number of deacons, whereas this last Advent there was an increase of 22. The two Dioceses that contributed the largest number of candidates were London and Rochester, viz., 42 and 32. With reference to the educational antecedents of the deacons—with whom *The Guardian* is mainly concerned—out of the 218, 129, or rather more than 59.17 per cent., were graduates of Oxford or Cambridge, being a slight increase in the proportion over that for the preceding year. As to the relative contribution of candidates from these two universities, there were 21 more from Oxford than from Cambridge—which is unusual. One of the six men ordained to the Diaconate in the Diocese of Liverpool was a graduate of Chicago University, in the person of Mr. Duncan P. McPherson, B.D.

In connection with the publication of the *Official Year Book of the Church of England* (S. P. C. K.) its Hon. Editor, the Rev. Canon Burnside, has sent to the Church Press a tabulated statement of the voluntary offerings of Churchmen made through strictly Church channels for the year ending Easter, 1902. It is explained that the figures given are the result of a detailed examination of the returns of the Parochial Incumbents, and of the authorized statements of income communicated by the officials of Diocesan and Central Societies. The statement, however, is not exhaustive; because there are no returns from 2 per cent. of the parishes, and, moreover, all grants from the Ecclesiastical Commissioners and Queen Anne's Bounty have been excluded. In order to prevent duplication in the table of figures, a two-fold division has been adopted: (1) Funds contributed to Central and Diocesan Societies and Institutions, and administered by their executives; and (2) Funds locally raised, retained, and administered by the clergy for parochial purposes alone. The first division includes Home Missions, receiving (in round numbers) 613,680l; Foreign Missions, 821,853l; Educational Work, 124,411l; the Clergy Educational and Charitable Assistance, 199,484l; and Philanthropic Work, 550,566l—making a grand total of 2,309,994l. These figures show an increase of about 74,000l, against those for the year 1901. Under the head of Home Missions there has been a considerable increase in subscriptions to Bishops' Funds and Church Extension Societies, whereas subscriptions to General Home Missionary Societies have seriously declined. The total for Foreign Missions has also declined, though the fall is less than it was last year, against the year 1900.

Turning now to the second division, the funds raised for the Parochial Clergy amount to 846,474l; for Elementary Education, 1,194,274l; and for General Parochial Purposes, 3,866,570l—total, 5,907,318l, showing an increase of some 365,000l. Thus as regards Church finance, Churchmen may, on the whole, feel encouraged.

At a meeting of the executive committee in connection with the proposed Liverpool Cathedral, held last week, a letter was read from Mrs. Ismay, widow of Mr. T. H. Ismay, intimating her intention to give 10,000l. to the building fund and offering to provide the east window of the Cathedral as memorial to her husband. On the motion of the Bishop of Liverpool, a resolution was adopted accepting the two-fold offer. The funds

in hand and promised to the Cathedral fund now amount to upwards of 170,000l.

It is announced that Mr. Henry Frowde, of the Oxford University Press, is bringing out selections from the works of Palestrina, with both Latin and English words, arranged by Miss Eleanor C. Gregory, daughter of the Dean of St. Paul's. The compositions already issued are an anthem, *O Domine Jesu Christi*, the *Litania Domine*, a setting of *Veni, Sancte Spiritus*, and, the most noteworthy of all, the celebrated composer's great Mass, *Confitebor Tibi Domine*. This grand eight-part work has now been brought out by an English publisher for the first time, price, 2s. 6d. It is described (by the *Church Times* music reviewer) as being "a stately composition for double chorus"; suited only for choirs and places "where they very emphatically sing." *The Guardian*, after referring to the report that it is proposed to give the Mass, *Confitebor Tibi* at St. Paul's on the Third Sunday in Lent, goes on to say that the practice there of singing Palestrina's Masses on Sundays (except those of Ordination) during Advent and Lent, is one on which the public are beginning to rely, and which they owe largely to the present Succentor, the Rev. Lewis Gilbertson. "Though he will remove shortly to a new sphere of work [incumbency of St. Martin's, Ludgate Hill] from the position he has so long and ably filled, we earnestly hope that his successor will continue this valuable custom, for it is impossible to over-rate its importance, musical and ecclesiastical, to Church music, not in the Metropolis alone, but throughout the kingdom." The custom of singing Palestrina's Mass music on Sundays in Lent also obtains at, at least, one London parochial church—St. Augustine's, Kilburn.

Prebendary Whitworth, vicar of All Saints', Margaret Street, has been appointed Hulsean Lecturer at Cambridge for the year 1903.

On Sunday week the Rev. W. H. Hutton, St. John's College, Oxford, began his course of Bampton Lectures for 1903 at the University church (St. Mary's), there being present a large congregation of both graduates and undergraduates. Mr. Hutton has chosen for the Lectures a subject as novel as it is fascinating, especially (as it is sure to be) in his treatment of it, namely, "The Influence of Christianity Upon National Character, Illustrated by the Lives and Legends of the English Saints." The subject of the first lecture was "The Witness of the Saints," and the others in the course are entitled: "National Saints," "Saints of the English Conversion," "Royal Saints," "The Ideal of Monk and Hermit," "The Statesmen Saints," "Women and Children Among the Saints," and "Conclusion."

In last week's *Church Times*, notice was given by the publishers, Messrs. G. J. Palmer & Sons, that the offices of the *Church Times* and the *Treasury* would, on and after the 9th (yesterday), be removed to the new building in Portugal Street, Lincoln's Inn Fields, W. C. The change of address has been rendered necessary by the requirement of the premises for the London County Council's new thoroughfare between Holborn and the Strand, to be happily called the "King's Way." It is just forty years ago since the first number of the *Church Times* was issued from No. 32 Little Queen Street, Holborn, W. C. "The present number (it was stated) will be the last to be published from the old address, and the house which has played no small part in the Church life of those years disappears in a very short time."

A new transept has been added to Ascot Priory, the home of the Community founded by Dr. Pusey, the Sisters being indebted for the new building to a friend who desires to remain an anonymous donor. The transept was a much-needed addition to the Priory, for the Community had outgrown its accommodation, and been obliged to occupy the Visitors' Wing.

The Church Times, when commenting on the nomination of Dr. Davidson (then Bishop of Winchester) for the Primacy, pointed out what it considered the two dangers to which the Church in this country was most exposed at the present time, namely, the danger resulting, on the one hand, from the growth of anti-clerical feeling amongst a certain section of the community, and, on the other, from the disheartened mood of many of the clergy, and then concluded its leading article by asking, "Who will sound the *réveille*? Well, Lord Halifax may be said to have sounded it at the Cambridge Guild hall on the evening of yesterday week, when he addressed a crowded meeting of the University Branch of the E. C. U. on "The Rights of the Laity"; and again sounded it last Saturday afternoon at the E. C. U. meeting held in the great hall of the Church House, Westminster, to protest against the base Liverpool Bill which is

down for the second reading in the Commons on Friday of this week.

In his Cambridge address, Lord Halifax, in replying to his own question as to whether there was a wave of anti-clericalism spreading over the country just at the present time, thought that it was true that there was a certain distrust and dislike of the clergy growing up in various quarters; not generally, however, for he was sure that at no time in the later history of the English Church was there ever "a larger or more earnest body of laity taking an intelligent interest in Church matters, and anxious to support and assist the clergy by all means in their power." On the other hand, he thought this distrust was very largely due to causes "some of which were unavoidable, and of which others, far from being a discredit to the Church and clergy, were exactly the reverse." A Church which was identified with the world excited no opposition. Reverse the picture, however, for a moment. "Let the Church proclaim the Catholic Faith, let it insist on the doctrine of the Cross and the crucifixion of self, or the glory of a world trampled under foot and despised; let it magnify the Crown merited by poverty, virginity, and obedience accepted at Christ's call, and exalt the example of those who had not shrunk from filling up in their own bodies what remained of the sufferings of the Christ for His Body's sake, which was the Church; let it insist on the strictness of the Christian life, on the fact that they were here and now brought into contact with God through the ministrations of His Church—and the charge was made of mediæval superstition, of clerical assumption, of an attempt to revive the domination of the clergy, of a desire to create an *imperium in imperio*." "If the clergy and laity had ignored what was due to ecclesiastical authority, could the Bishops as a body be exempted from a similar accusation? Assuredly not, and as far as there was any crisis in regard to ecclesiastical matters at the present moment, it was largely due to the action of the Episcopate in the past." To sum up, the true conservative policy was to have a policy of their own. They would not keep their enemies in check by leaving the field open to those who attacked them. In regard to that policy, one feature should be to "refuse all resort to Parliament, even to obtain the most needful external reforms." The Acts of Uniformity were dead. They were a tacit concordat which was now broken by the State. Under such circumstances "the Church reverted to her original and inherent liberty; she must organize herself under her own leaders, the Bishops; she must do for herself what was required; she must take what she would not be given."

Amongst those present on the platform at the E. C. U. meeting held at the Church House last Saturday, when Lord Halifax (President) presided, were Dr. Randall, Prebendary Villiers, Father Waggett, S.S.J.E., the Rev. Lord Victor Seymour, Rev. R. A. J. Suckling, Rev. W. B. Trevelyan, Mr. F. H. Rivington (Treasurer), Mr. W. J. Birkbeck, and Mr. H. W. Hill (Secretary).

Lord Halifax, whose rising was greeted with applause, remarked (to quote from the *Standard*) of the pending Liverpool Church Discipline bill: "The object was to force upon the clergy, under pain of deprivation, on the plea of enforcing the law, interpretations of that law for which the Privy Council were alone responsible, and which had very generally been repudiated by the Church and the Episcopate." He ventured to prophesy that if the Bill should become law, and be anything more than a dead letter, "its certain result would be to provide the Liberal Party with that cry it was so much in need of." They had already heard the word Disestablishment in that connection." In conclusion, his Lordship said he would now introduce Mr. Wakeford (Vicar of St. Margaret's, Anfield, Liverpool), "because he could speak from personal experience, both of the origin of the Bill and the motives which inspired it, and of the state of religion under Orange domination in Liverpool."

The Rev. Mr. Wakeford then proceeded with a remarkable address, which lasted an hour and a half, giving a sketch of the position of political parties in Liverpool. He mentioned at first that he had been warned by letters and telegrams that, if he said anything damaging to the leaders in Liverpool, they would subscribe in a few hours 10,000*l* to prosecute him. He denounced nearly all the parties in that city—being especially severe upon the Orangemen there. He referred to the local politics as "Tammany proceedings," and denounced their "boss" by name. At the close of the meeting a petition addressed to the House of Commons protesting against the Bill was numerously signed.

The political atmosphere of Westminster seems just now, indeed, to be somewhat heavily charged with electricity—generated from the Moderate Church battery as well as the Orange Protestant one—for forging hot thunderbolts against parish priests who will persist in conforming to Church order in obedience to the Prayer Book. Mr. Cripps, M.P., K.C., also Vicar General of the Province of Canterbury, will move the rejection of the Liverpool Bill—but not because he does not believe in Church discipline, for he proposes to introduce a "Church Discipline Bill" of his own origination. His Bill provides that

if complaint is made of the action of the incumbent the Bishop shall have power to admonish him, and in case of contumacy suspend him, and if the contumacy is continued, to declare the benefice vacated. The incumbent, on the other hand, is to have a right of appeal either to the Archbishop or to this Court. Such a process is certainly more simple in theory than the existing statutory ones for getting rid of law-abiding incumbents, but it is obviously exposed to a very serious objection, namely, that it would inevitably tend to turn both the Primacy of Canterbury and York into a Papacy.

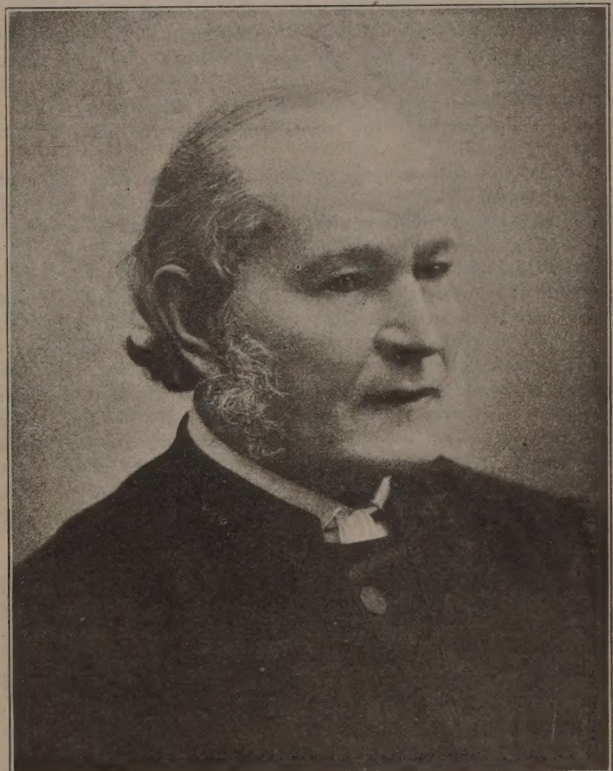
It now appears that there is still another Parliamentary movement for the promotion of what is popularly called "Church discipline." This day week about seventy members of the House of Commons met in one of the committee rooms under the chairmanship of Sir John Dorington to consider further concerning the desirability of organizing a deputation "to place the present unsatisfactory state of discipline within the Church before the Archbishops and Bishops," and, if necessary, before the Prime Minister. It was finally decided to ask the Archbishop of Canterbury to receive a deputation on the lines suggested, and a further motion was carried approving the terms of a certain "Memorandum," for submission to the Archbishop as embodying the lines and objects of the meeting. Subsequently on a motion proposed by Lord Hugh Cecil it was agreed not to attach the "Memorandum" to the resolution, but to send it as a separate communication to the Archbishop, with the understanding that all the members of Parliament present at the meeting were not pledged to it. His Grace the Primate has decided to receive the deputation in question to-morrow. Surely his Grace will then for the first time be on his trial.

J. G. HALL.

DEATH OF DEAN FARRAR.

FREDERICK WILLIAM FARRAR, D.D., Dean of Canterbury, and one of the best known of the English clergy, died suddenly on the evening of Sunday, March 22nd. He had long been in delicate health and disabled by creeping paralysis, and of late had to be carried and was unable to officiate. He was present, however, at some school sports on Saturday morning, but passed a restless night, his condition became worse on Sunday morning, and he expired peacefully at seven in the evening.

Dean Farrar was born on August 7th, 1831, and was educated at Cambridge. During his student days he won many



F. W. Farrar

scholarships, prizes, and medals. After his graduation he was assistant master at Marlborough College, and afterward for sixteen years head master at Harrow. Later he returned to Marlborough as head master. In 1876 he became canon of Westminster Abbey and rector of St. Margaret's. He was appointed Archdeacon of Westminster in 1883. In 1890 he became chaplain of the House of Commons, holding the position until 1895, when he was appointed Dean of Canterbury.

It is as an author that Dean Farrar is best known to the reading world of England and the United States. His *Life of Christ* has long been looked upon as a modern religious classic. In addition to his career as a theological writer he published several books of fiction, notably *Eric*, or *Little by Little* in 1858; *Julian Home*, 1859; *St. Winifred*, 1863; *Darkness and Dawn*, 1885.

His *Life of Christ* appeared in 1874 and reached its twelfth edition within as many months. It has since been translated into French, German, Dutch, Russian, Swedish, and Italian, and the editions are so numerous that the literary world no longer keeps track of them.

Dean Farrar was also the author of *The Life of St. Paul*, *The Early Days of Christianity*, *Eternal Hope*, and *The Bible; Its Meaning and Supremacy*. He contributed to all the standard commentaries and encyclopedias.

FREDERICK W. FARRAR.

By ROLAND RINGWALT.

ON SUNDAY, March 22nd, Frederick W. Farrar, scholar, rhymester, novelist, controversialist, and Dean of Canterbury, passed away.

In every generation a few people arise to win the plaudits of all that large class who read without thinking and who quote without reflection. Frederick William Farrar was admired by this element, and thinking people admired some of his gifts while regretting that he did not use them to better purpose.

His claims to scholarship may be admitted. Indeed he knew a great deal, although he chose to write in that florid style which usually covers meagre knowledge. Some overdressed matrons startle the eye by their profuse adornment, their gaudy colors, their labyrinth of jewelry, and yet all these trinkets are their own, bought and paid for in good coin. It is a mere question of taste. Farrar wrote many a paragraph suggestive of the humbugs who buy a "Ph.D." from a five-dollar college [we are informed that competition has lowered the price; some parchments sell for \$3.50 or less]; but his gaudy phrases were not meretricious. He knew better, and it would be unjust to class him with those who pile up mountains of adjectives to hide their molehills of attainments. No one would compare Farrar to Burke, and yet, like Burke, he grew more ornate as he grew older. Within a few years of his death, he spoiled a review article by quoting poetry and quoting poetry, and still quoting until the verses flowed like the tears of Job Trotter.

Farrar wrote two powerful stories of school life. He had been a schoolmaster long enough to know what boys are, and his stories are excellent reading. Ungenerous critics say that they are inferior to *Tom Brown at Rugby*, but *Tom Brown* is a masterpiece, and it is doubtful if any man can equal it. The warning in Farrar's *Eric* against foul talking is one of the best things ever written for boyish readers. Strong, clear, dignified, every true man who reads it will own its force. In his University novel of *Julian Home*, Farrar is less successful. He was in a fit of Broad Church bad humor, and he chose to draw an unfeeling caricature of an Evangelical. No honest High Churchman, in fact no ultra-Ritualist with any justice in his soul, would have been so unfair; and yet Farrar's offense was condoned by many Evangelicals. Probably the forgiveness was, in some measure, due to the fact that the book was not strong enough to do much harm.

A clergyman of the Anglican Church can always win a certain cheap popularity by talking as if he was rather ashamed of being in the Anglican Church. Let him speak lightly of Apostolic Succession, draw innumerable contrasts between "narrow-minded sacerdotalists" and "heroes of Nonconformity," utterly ignore the strong sacramental language of the Bible and the Book of Common Prayer, and he makes a name for himself. Farrar kept on this tack for many years, and did it better than could have been expected. When he visited this country he delivered a lecture on American Heroes wherein he praised all the New England Revolutionary worthies, but omitted all mention of George Washington. George Washington was a Church-

[Continued on Page 764.]

EASTER MEMORIALS ANTICIPATED.

A Number to be Placed in New York Churches.

ST. PAUL'S CHURCH, YONKERS, BURNED.

Items of New York and Vicinity.

THE MISSION AT THE TRANSFIGURATION.

A NUMBER of memorial windows will be unveiled at Easter in New York and Brooklyn churches and are now being placed. In San Salvatore Italian church, a large chancel window in three parts, representing "The Good Shepherd," is being put in by the Tiffany Studios. The central section has a figure of the Saviour with a background of the mountainous scenery of the Holy Land. The landscape extends into the two side panels. The window is a memorial of the Rev. Alberto Pace, who was formerly in charge of the mission. St. James, is to have a small window in the nave, near the entrance, in memory of the late Walter Shriver. It also is in three panels, the subject being "David the Psalmist," the background showing the Temple. In St. Michael's Church a single window is to be placed in memory of the late Dr. Abram Valentine Williams. The subject is "St. Luke, the Beloved Physician," the apostle being depicted writing at a table, an angel standing behind guiding the hand that holds the pen. The senior warden of St. Matthew's Church is placing a window in the south aisle representing "Jesus in the House of Mary and Martha." The figure of the Saviour is seated, with uplifted hand, as though He were speaking to Mary, who sits at His feet. In Grace Church, Brooklyn, a triple window is placed in memory of the late Otto Heinze. "The Ascension" is the subject, the ascending Saviour being shown in the center panel and a multitude of angels filling its background and the side panels. Four windows in the new part of the chancel of Grace Church, Manhattan, were shown for the first time last Sunday. The two nearest the altar lead up to the *Te Deum* which is the subject of the large chancel window, and the subjects of the others are "The Walk to Emmaus," and "The Sea of Galilee."

The Rev. W. E. Johnson, rector of the Church of the Redeemer, is making a strong effort to reduce the church's mortgage the first of April. The amount is now \$16,000 and a former vestryman has offered to give one dollar for every like sum contributed by others up to \$1,000. Almost \$500 has been pledged by members of the congregation, but \$1,000 is the goal, so that the full offer mentioned may be available and the debt reduced to \$14,000. The Redeemer has a large parish on the upper west side of Manhattan, a section nearly one mile long by one-half mile wide being ministered to by no other of our churches.

St. Paul's Church, Yonkers, was practically destroyed by fire Thursday of last week. It was an old, partially remodelled frame structure on North Broadway, built on a side hill which afforded a large, light basement. A gas explosion caused by workmen started the fire. The building was insured for \$8,000 and will probably be rebuilt on the same site, although plans have not been announced. The altar, chancel furniture, books, and silver were saved. By invitation of a Unitarian congregation, services will be held for the present in a nearby hall. St. Paul's is the second oldest Yonkers parish and has always stood strongly for Catholic principles. Some three years ago it was offered a new site about three-quarters of a mile north of the present one, providing \$10,000 could be raised for a building, but the plan could not be carried out, and Grace Chapel, Morsemere has since been built not far from the proposed location. The Rev. W. M. Gilbert is rector.

The Brotherhood of St. George's Church, Flushing, has just celebrated its thirty-third anniversary and can point back to a record of work and achievement second to that of no other laymen's organization on Long Island. It was long the main supporter of St. Paul's mission, College Point, All Saints', Bay-side, and St. John's, Murray Hill. For about ten years the organization worked to pay off the debt on the Murray Hill property and when it was freed last spring at once took up a new work. A club for men was organized in an outlying part of Flushing, three rooms in a tenement being fitted up and reading matter, games, etc., being furnished every evening. The neighborhood people recently asked for religious services, which are now held Sunday afternoons in the club rooms. Occasional entertainments are held and educational classes are being organized. It seems but a question of time when a parish house and chapel will have to be erected to care for this work.

St. Alban's Church, High Bridge, New York, has been about a year in its new chapel building but already finds itself

hampered for space in which to carry on social work. A lot on the south of the property was donated by Mrs. E. H. Kemp for the erection of a parish house, and it is the present intention of the Rev. R. H. Wevill, minister in charge, to build on it a two-story extension to the present building, providing the cost, \$1,500, can be secured. St. Alban's occupies an important field in upper New York.

The Rev. Dr. Henry Sylvester Nash, of the Theological School at Cambridge, Massachusetts; has been invited to the rectorate of Holy Trinity Church, Brooklyn, to succeed the Rev. Dr. S. D. McConnell, who resigned to go to All Souls' Church, Manhattan. His decision has not been announced. The selection of Dr. Nash indicates that it is the purpose to continue Holy Trinity as the place where masterly preaching is to be the feature, rather than to make it, as some have advocated, the center of a great institutional work. Not that the latter feature would need to be neglected should Dr. Nash become rector, but it would probably be held less important than the preaching.

The Rev. Herbert J. Glover of St. Mary's, Amityville, has become assistant at Christ Church, Bedford Avenue, Brooklyn, succeeding the Rev. W. S. Perry, who has joined the staff of Grace parish, New York. Another new assistant at Grace, the Rev. John P. Carter, was at one time assistant at Christ Church, Bedford Avenue.

General Schuyler Hamilton, a grandson of Alexander Hamilton and a veteran of the Mexican and Civil wars, died last week at his New York home, aged 83. He was a classmate of General Grant at West Point. Leaving the army at the close of the Civil War, he made his home in New York and held several public places, although in his later years he has lived a retired life. The funeral service was read in Calvary Church on Wednesday of last week.

A Lent mission, to continue three weeks, began last Saturday in the Church of the Transfiguration (the Rev. Dr. George C. Houghton, rector). It is conducted by the Rev. Father Huntington, Superior of the Order of the Holy Cross, who is assisted by two priests of the Order. Mission services are held on Sundays at 10:30 A. M. and 8 P. M., and on week days at 10 A. M., 12:20 noon, and 8 P. M. Besides these there is special instruction for children on Sundays at 2:30 and week-days at 3:30. Dr. Houghton states that the object of the Mission is to "arouse the careless, bring back those who have gone astray, strengthen the faith of the feeble, and give new life and hope to those who have failed or fallen into sin." The mission services will not interfere with the usual services of the parish, which at this season include Communion at 6:30, 7 and 8 A. M., Matins at 9 o'clock and Evensong at 5 daily, the Sunday hours being: Communion at 6:15, 7, 8, and 9 A. M., and Choral Evensong at 4 o'clock.

Garret L. Allen, a former Baptist minister, was confirmed in St. Clement's Church, Brooklyn, last week by Bishop Burgess. He has been under the instruction of the Rev. Dr. Henry C. Swentzel and will work for a time in St. Luke's Church as lay-reader.

The Rev. Dr. Rainsford of St. George's Church was the speaker last week in one of a series of talks given before the Students' Club of St. Mark's Church. His subject was "Education," and he made reference to the free lectures given by the New York Board of Education in schools and other gathering places. Some of these are given on Sundays and are opposed by many church-going people. Dr. Rainsford favored the Sunday lectures and said in substance that if the Church is unable to withstand the little competition afforded by the lectures it is certainly in a bad way. The Sunday lectures are given only in congested parts of the city, where church-going is slight, some of them being in centers of foreigners and given in the language adapted to the people.

A summer home has been purchased for the House of St. Giles the Cripple, the location being in the town of Hempstead, about half a mile from the Garden City Cathedral. There is about four acres of land with a modern fifteen room house, which with but few alterations will be ready for the reception of children. The cost was \$8,750, of which over \$3,000 was raised by Mrs. Thomas F. Goodrich. A small mortgage has been placed on the property, the interest on which has been assumed by the associates of the House. It is expected that the Bishop of Long Island will bless the new home on the eve of Pentecost. The charity is one under the auspices of Catholic Churchmen and has been widely helpful in Brooklyn.

The surgical pavilion of St. John's Riverside Hospital, Yonkers, was opened last Saturday. It is in the Elizabethan

style, and the interior, while not large, represents the best in such structures that has yet been attained. The cost was \$70,000, and was borne by the late William F. Cochran, a vestryman of St. John's parish. While city rather than parochial, the hospital obtained its name from the historic parish of Yonkers, and from the start has been fostered by it. Its location is in North Yonkers, and from it a view of Tappan Zee opens to the North.

Bishop Potter returned from Jekyl Island last Saturday, and last Sunday confirmed classes at the Heavenly Rest, and Epiphany. Acting for him Bishop Worthington was at Calvary, the Ascension, and St. John the Evangelist. The Rev. Dr. Manning, who was to have begun at St. Agnes' Chapel last Sunday, did not do so because of illness. He is still in Nashville.

THE REALITY OF GOD'S JUDGMENT.

A MID-LENT PASTORAL.

BY THE BISHOP OF CENTRAL NEW YORK.

WHETHER the preaching of retribution is a lost art or not, retribution is not a lost fact, or an element lost out of God's administration in the discipline and ordering of the human world; and the fear of it is one of His instruments.

In religious opinions there are tides and fashions not always to be explained. It is not very long since, with the principal Protestant sects, and even in the Church, religious speech and literature abounded in alarm. An attempt to convert and to edify people through the fear of penalty was overdone. This tone of the pulpit continued as a custom after the prevailing public sentiment changed, and careless congregations were really less worried and threatened than they needed and deserved to be. The pendulum swung perilously far. God's message to man was softened and weakened. Deprecating fear preachers have been afraid to tell the truth. Cheap flings at Calvinism have recommended liberality.

Take the Scriptural Revelation as we have it, the only absolute authority a Christian has as to what he is to believe. In order to present the subject in an argumentative form I first determined to go through both the Biblical Testaments in their order, enumerating the passages that explicitly state and teach the doctrine of Fear positively. This purpose I soon abandoned for the reason that this doctrine is so thoroughly, comprehensively, and inextricably a part of the religious system set forth in the Bible, and so incapable of being separated from the text in all the dozen kinds of literature represented in it, that no time or space at my command will serve to carry my plan through. So far, certainly, as the Old Testament is concerned, another and quite different book would have to be written, in song, history, biography, parable, proverb, prophecy, bucolic, law-code, or prayers. There must be another Gospel, another voice, another Heaven, another Lawgiver, another God. Next, I decided to apply my scheme to the New Testament only. This also proved a task too formidable. Then I took the four Evangelists, but of course encountered the difficulty of inter-evangelic repetition. Finally I settled on the Gospel of St. Matthew alone, where, by careful count, mostly in the very words of our Lord Himself, I found nineteen distinct and explicit mentions of godly fear, of judicial punishment, of a future judgment, of a retribution and reckoning after death, with thirteen sentences where the same truth is clearly though indirectly implied. The third Gospel, less prohibitive, the work of the gentle Disciple who nevertheless had in his spirit the fire of indignation, fails not to remind the faithless offender that there is a "wrath of the Lamb."

"These shall go away into everlasting punishment."—*Jesus Christ.*

"After death the judgment."—*New Testament.*

"If thou do that which is evil, be afraid. The minister of God, a revenger to execute wrath upon him that doeth evil is a minister of God to thee for good."—*St. Paul.*

"Enter not into judgment with thy servant."

"My sin is ever before me."

"Spare thou those who confess their faults."

"From thence He shall come to judge the quick and the dead." "When the wicked man turneth, he shall save his soul alive." "Thou that takest away the sins of the world, have mercy upon us." "Save us from the hands of our enemies." "Have pity upon us." "So is the danger great if we receive the same unworthily." "Provoking most justly Thy wrath and indignation against us." "Grant to this Thy child that which by

nature he cannot have." "Grant that we may have power and strength to triumph against the world, the flesh and the devil." "Defend, O Lord this thy child"—"in body and soul." "In thy faith and fear." No wonder the "liberals" are anxious for Bible revision.

While what is affirmed in these passages of God's Word so clearly that it is difficult to imagine how language could make it clearer, and while it is declared without denial to be inherent in the Christian belief, who will say that it is put forward by the Church pulpit or any modern pulpit in any fair proportion to other theological or ethical doctrine? Of a hundred average sermons, do three positively proclaim it? Is there any parallel to this discrepancy and distance between what is declared to be religiously true and what is taught to the people? Do intelligent laymen know what the clergy really believe about the fact of a judgment and retribution after death?

You may say, you do say, that the "punishment" here is a "figure." A figure of what? Of something, or of nothing? You say it all means, that the sinner will harden his conscience, deaden his spiritual sense. But as he has already done that, and is doing it, and is comfortable doing it, why should that penalty trouble him?

While the basis of all Christian Theology is the Biblical Revelation, where the danger and dread of a judgment are never discarded or concealed, yet even in Natural Religions, so-called, the history of those Religions shows that the apprehension of the personal consequences of sin is active everywhere, and that propitiation is an element in sacrifice. We can no more detach fear from the Ethnic religious than we can separate morality from conscience.

We must confess to a plenty of loose denunciations in pulpits during the Mediaeval and early Protestant periods. For that very much crude thinking, an ignorant ministry, and heathen contagion, are accountable. But its chief mistakes, after all, were two: one that, as the literature of the Church shows, the retribution threatened was, to a vast extent, a menace of physical or corporeal agonies in the pit; the other that the rhetorical pictures were too disgusting to produce real repentance or even real alarm. The revolt raised was not in the moral nature, but in the imagination, and human life was unreformed. The effect was like that of the inartistic excesses of fiction, barren and shortlived, which even the stately genius of Dante did not completely escape.

We must also admit that a common religious fear is chargeable with self-love. The fear is apt to be a fear of some sort of outward loss, harm, discomfort, suffering, and so cripples and belittles the soul. But has not affection too an element of self-love? Do we not love ourselves in our friends? Does not hope, does not prudence, does not all self-protection, involve a personal reference? Doubtless the less our religion includes any kind of individual interest as a motive the better it is, the more Christlike, and the nobler it is. But a very little examination will satisfy us that we do not get rid of self by banishing all that addresses the fear of consequences. Does the Catholic doctrine of the Prayer Book exclude such address? "Make us to have a perpetual fear and love of Thy Holy Name?" "From thy wrath and from everlasting damnation, Good Lord deliver us." We have in the New Testament no more a theology of love without law than law without love; no more a Gospel of faith without fear than of fear without faith.

We must also admit frankly that there is some confusion of ideas due to an uncertain use of the term "fear." Fear as a motive is put in contrast with love. But they are not in necessary antagonism or contradiction. Both are appealed to consistently in parental government, as in Scripture. The child is guarded from harm by being warned against danger. There is a love too loving to leave the beloved unthreatened. Is it not as kind to warn the child of the fire as to pull him out of the fire? An Apostolic Chapter that begins with an unequalled tenderness of compassion goes on to justify the scourge, and ends with the matchless proclamation of a sinaitic mercy which promises atonement under the shadow of the cross and offers pardon amidst the thunders of the Law.

Our English translators wrote "Hell" because the Lord's word meant Hell. When a man dies a rebel, a prodigal, a hardened miser, a worldling, dies in his cushions and perfumes, and is eulogized because he gave some dollars out of a million to widows and orphans and universities, I can for one see but one of two things for him:—he must be put where he will feel his punishment inflicted by his Father in Heaven, or else be thrown away as so much waste and worthless material—Retribution or annihilation.

For some years past, when the Pulpit has preached the doctrine of a "Judgment to come," it has been silenced by the answer, "O, we don't want to hear about a judgment to come by and bye: we believe in a judgment that is going on here and now and all the time." But if the only judgment is going on here and now all the time, in sight, why does it need to be preached at all? In other words, the way to correct a disobedient and lawless child is to pet and coax him, and tell him how you love him!

How often do the soothing preachers of Love, Love, Love, take pains to analyze and clear up in their minds what that sentiment is? Is it actually sheer indifference and is it endless forbearance? What would be the Universe so governed? Is it indifference to the power of evil, personal, domestic, social, political, which curses the world and which, if left alone, will make the earth itself a Hell? Is it the amiable squeamishness that covers its eyes at suffering and lets iniquity and blasphemy alone rather than see them smart and wince and hear them groan? Is it God's love that you so sweetly and benignantly commend, or is it the Devil's love? When Dr. Blair in polished phrases said to a London congregation, "O virtue, fair and lovely, if thou could'st once come among us, all men would fall down entranced and worship thee!" a calm voice said, "He did come once and they hung Him up, stabbed Him, and crucified Him."

A man of the world who has never claimed to be a believer, and is a pew owner, who makes no secret of his convivial habits, who treats the Church as courteously as he treats his social set, who does not pretend to apply the precepts or principles of the Gospel to his business-life or club-life, drinks freely, swears profanely when he is provoked, if he goes occasionally with his wife and children to church, likes to hear sermons that insist upon God's love for everybody alike, discredit rigid religious standards, disparage creeds and advocate open Sundays. Why shouldn't he like such sermons, and dine the preacher and help send him to Europe, and have his jokes about the parson?

A man that has been cheating and lechering and lying all the week, goes to church on Sunday and is told that God loves Him dearly; that fear is a deadly and cowardly and slavish feeling; that ministers who preach it are bigots, Calvinists, or narrow-minded Jewish legalists; that Hell is a bugbear for murderers; that God does not really punish wicked people, but only lets them alone, or cries over them. This worldling will go home to his dinner with satisfaction and cheerfully pay his pew tax, and crush widow's homes, and cheat and lecher another week.

You say you don't want to be told to fear God, but to love Him. But there are men living among us whose relations to God are such that they need nothing so much as to be afraid of Him. You say you want a religion that will lift you above a calculation of the consequences of your conduct. But how many times, every day of your life, do you do something, or avoid something, in body, soul, or mind, because you are afraid of consequences? You are not attracted to a God of Justice. Do you remember that without Him and His justice the Universe would fly to pieces in five minutes?

You want a theology that is adapted to human nature. But is human nature the flaccid, boneless, invertebrate thing which your liberal, indefinite, sentimental theology is? God loves us. Yes. What is it in us that He loves? It is what we might be, what of His own goodness He has put into our capacity and our vision, with some better impulses, affections, feelings, actions. Even after his labored panegyric upon love Mr. Faber is obliged to say, "There is not a gift of our nature but, if God loves it, He is only loving what is His own, and which in the first instance came to us from His own love. There can be nothing in our own being to love us for." That He loves all He sees in Wall Street and Vanity Fair, in fashionable society, in shops, in nurseries, in seminaries, in slave-pens, in saloons, in kitchens and chambers, I will not believe. Let me rather be a decent atheist.

I am, in all sincerity and pastoral affection, your Bishop,

F. D. HUNTINGTON.

THEY WHO IMAGINE that self-denial intrenches upon our liberty, do not know that it is this only, that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions (which will come one time or other), to foresee them without amazement, enlightening the mind, sanctifying the will and making us to slight those baubles which others so eagerly contend for,—*Sacra Privata*,

The Local Title of this Church.

A Symposium from Several Points of View.

I.—THAT IT SHOULD BE THE "EPISCOPAL CHURCH."

By JOHN H. STINESS, LL.D., CHIEF JUSTICE OF RHODE ISLAND.

HERE seems to be a common agreement among Churchmen that the name of the Church, in this country, is neither appropriate, nor satisfactory. About the only argument urged against changing the present name is that we have it. Almost every article against change starts out by saying that, although the present name is faulty, it should not be disturbed. With such unanimity of disapproval it is not strange that there should be a widespread feeling that the time has come to correct our corporate title.

It is an inconsistent title. It has commonly been supposed that the word "Protestant" signifies a protest against errors in the Roman Church; but such is not the fact. It is of sectarian origin. It was first applied to Lutherans who protested against the decree of the Diet of Spire, in 1529, against the reformers, the Protestants claiming that they were not only free from the Roman Church, but from Councils and Bishops. The term has since been applied to all who deny the Catholic character and authority of the Church. All of the Protestant sects have denied the historic episcopate and the necessity of Apostolic succession. Hence they have denied an Episcopal Church. Protestantism and Episcopacy are contradictory terms.

Believers in Episcopacy do not admit that they are sectarians, and no Protestant sect admits the authority of episcopacy. The equivalent of the term "Protestant Episcopal" is "Anti-episcopal Episcopalians." The only prominent sect which has a semblance of any form of episcopacy is the Methodist, and that does not claim either apostolic succession or a sacred order, but merely executive functions for ecclesiastical officers styled Bishops. Our branch of the Church, therefore, stultifies itself by the use of these inconsistent titles.

The word "Protestant" is misleading. By its use the Church has held itself out as a sect among sects, instead of a branch of the Catholic Church. Why, then, was it adopted? At the close of the Revolution, the Church was looked upon as an English institution. It was regarded as dangerous to our liberty, notwithstanding the fact that so many leaders in the Revolution were among its members. There was strong opposition to Bishops by the people at large, and threats had been made that none would be allowed upon our shores. It was therefore deemed to be the wiser course to take a name that would indicate sympathy with the prevailing religious belief, so far as it was fundamental, since otherwise the Church might not be able to establish itself at all. While it yielded nothing of doctrine, it was willing to assume a family name. It was used to placate opposition. There was nothing insincere in this, for in acceptance of the Scriptures, Creeds, and sacraments, the Church was in accord with the great body of Christian people, and is to-day. The difference then, as now, was in the order and constitution of the Church, and upon this it insisted, as it still does.

But the reason for adopting the word "Protestant" is no longer a reason for retaining it. The position of the Church is now well understood, and the word simply misrepresents it.

It is a useless word. As a matter of fact it has never been used by us or by others, except in formal documents requiring the corporate name. We never call ourselves, nor are we called, "Protestant Episcopalians." The word "Protestant" was not in the "Fundamental Articles" of 1794. In Bishop White's "Memoirs" it will be seen that, except in formally citing the corporate title, he never used the word "Protestant," but always referred to the Church as the "Episcopal Church."

But some will say, the word "Protestant" now signifies, in popular use, dissent from the Roman Church. If so, it is un-Christianlike for one branch of the Church of God to protest against another acknowledged branch of His Church. We are not the judges of our brethren upon the deposit of the Faith. We may not be able to agree with their opinions, or practices, but it does not follow that we should proclaim our opposition in unseemly terms.

It is an undignified term. It signifies opposition. It is

a contentious, fighting word. Those who protest have been overruled by a superior power and express their resentment by a protest. Do we acknowledge that? In modern parlance, a protester is called a "kicker." Are we willing to have that suggestion in our name?

From any point of view the name is inconsistent, misleading, useless, un-Christianlike, and undignified. It should be dropped.

Still, some who admit this will say: "Yes, but not now. We have grown and prospered under that name and we had better wait awhile. Other things are more important. Attend to Missions," etc. I am unable to see the logic of their objections. A change of title cannot impair our zeal. Will we do less for Missions and Church work by dropping an objectionable and hampering name? On the contrary, the higher we raise the ideal of the Church, the more we will be inspired in devotion to it. As to growth, the more we grow the stronger would be the argument against ever making a change. On this point it is to be noted that the popular name under which we have grown is the "Episcopal," not "Protestant Episcopal," Church. Will any other time be better than this? To do nothing is the easiest policy, but not always the wisest.

Others say we need the word "Protestant" to indicate the reformed and anti-Roman position of the Church, and that a change will imply a change of doctrine and character. Does the name "Episcopal Theological School" of Cambridge, or "The Episcopalian Club" of Boston, or "Episcopal Tract Society" of Philadelphia, imply Romanizing tendencies, because the word "Protestant" is ignored? Did the dropping of Hiram and of Stephen indicate any change of character in the men known to history and to fame as Ulysses Simpson Grant and Grover Cleveland? Now is the time when we are trying to impress upon the people the true character and authority of the Church. Now, then, is the time to drop misrepresenting words.

The objection that a change might result in loss of funds is too frivolous to be considered. Has the "American Church Missionary Society" ever lost character or funds by reason of its name?

If we drop the word "Protestant," we would then have simply "Episcopal" as our designating title. That would surely be a descriptive title. It would designate an Episcopal Church, as distinguished from Presbyterian and Congregational bodies, on one side, and Papal government on the other. Moreover it would emphasize the Chicago-Lambeth platform. That document gave as the four essential cornerstones of the Holy Catholic Church, the Holy Scriptures; the ancient Creeds of Christendom; the sacraments, and the historic episcopate. Most people "who profess and call themselves Christians," agree about the Scriptures, the Creeds, and the sacraments. The point of difference is that of organization. The sects are either congregational or presbyterian in polity; the apostolic Church is episcopal, although one branch is now papal. The name "Episcopal" would therefore be most responsive to the fourth requirement of the declaration.

But, it is said that this term is tautological or redundant, because there cannot be a Church unless it is episcopal. True; but there cannot be a Church unless it is holy and catholic and apostolic; yet we use all these words in our Creeds. Is one any less redundant than the others? If there were but one Church, as there should be, no distinguishing name would be needed, except that of location, like the Church of Ephesus. But, so long as the Body of Christ is divided, distinguishing names are necessary and none can be more exactly descriptive than "The Episcopal Church." Such is the title of the Church in Scotland. It is not therefore unchurchly. It would have historic significance, for our first Bishop was consecrated in Scotland.

I am quite willing to admit that, if we were choosing a name for the first time, we might not select this in preference to others. But we are not. We have been known by that name more than a century. Our own people and those around us now realize what it stands for. We have become attached to it. If we should drop it, I believe we would still be called

the Episcopal Church. If we should adopt another name we would still have to explain our identity by reference to the Episcopal Church. On the other hand, where we are now sometimes referred to as the "P. E. Church," no one would say the "E. Church," and we would get our full name. If we should take the name "American Catholic," the letters would probably be changed to the "A. C. Church." Quite likely some people would regard "Episcopalians" as a sect; but such people would also be likely to consider Catholics to be sectarians as much as Baptists. The character of the Church is now so well known that there is little danger of its being misunderstood.

While not opposing other names that have been suggested, there are some objections to them, which cannot be urged against the one title, Episcopal. To strike out both words "Protestant Episcopal," and call ourselves "The Church," would be too exclusive; for it would imply that the other branches of the Church now represented in this country are not parts of The Church. The title "American" is too inclusive, because it is a continental, rather than a national, name, and America includes Canada and Mexico, if not South America, as well. Still the term "American" is understood to apply to the people of this country, *par excellence*, and has, since the days of Patrick Henry and Washington.

The use of the word Catholic would require explanation of our difference from Roman Catholic, to whom the name is commonly applied. When, at every service, we profess our faith in the Holy Catholic Church, we define our position as much as we would by putting the word into our name.

As nearly all admit that our present name is not what it should be, we should be manly enough to correct it. As we have always prided ourselves on the republican character of our constitution, we should also be manly enough to trust the details of the correction to the General Convention. It is a conservative body, which has proved its right to be trusted.

When Christian unity prevails and the Church is one, as in God's good time it must be, for our Lord's prayer that we all may be one cannot fail, the name will not trouble us. Until then a distinguishing title must be used. Let us not lower our dignity, our charity, or our Christian character by longer protesting against any admitted part of the Church of God. Rather let us emphasize our apostolic heritage in the authority and character, through all the Christian centuries, of "The Episcopal Church."

PARAPHRASE.

Job v. 17, *et seq.*

Happy he whom God chastiseth
And correcteth from above;
He who chastisement despiseth
Hath no portion in His love:
Though His heavy stroke may grieve thee,
Though His rod may wound thee sore,
His compassion shall relieve thee
And thy wounds shall smart no more.

Troubles many may o'ertake thee,
Pain and fear oppress thine heart,
Will He leave thee or forsake thee?
Nay; He will maintain thy part.
When the tide of slander surges,
He will hide thee with His hand;
When thy foe the battle urges,
He the onslaught shall withstand.

Laugh at dearth and wreck defiance—
They can never injure thee;
Thou shalt make with rocks alliance,
Beasts untamed thy friends shall be.
In contentment calm and certain
Thou may'st leave thy tent behind;
Home returning, 'neath its curtain
All in safety shalt thou find.

As in spring-time grass spreads greenly,
So thy seed shall fill the earth.
Mighty men and women queenly
Shall from thee derive their birth:
As—the kind year's golden treasure—
Reapers garner ripened corn,
So, when years have reached full measure,
Thou shalt to thy grave be borne.

(Rev.) JOHN POWER.

St. Mark's Church, Hastings, Neb.

A LOOK or a word can help or can harm our fellows. It is for us to give cheer or gloom as we pass on our way in life; and we are responsible for the results of our influence accordingly.—*Sunday School Times.*

SOME CONSIDERATIONS FOR LENT.

BRIEFLY, what is the purpose of Lent? It is a time for building up in ourselves the *habit* of self-discipline. It is the Divine call to do penance for our sins—to bring every thought into captivity to Christ. "Except a man deny himself and take up his cross and follow Me, he cannot be My disciple."

First: We ought to get rid of the Satanic delusion that we do not need self-discipline. We all need self-discipline to weaken the power of sin over us. The need for it was never greater than now. The laxity of morals, the neglect of worship on Sunday, the increase of luxury, the loss of spiritual insight, the absorption of multitudes in the pursuit of pleasure and the things of this world—all are unmistakable signs of decay.

We shall do well if we ponder long and carefully upon the words of the Wise man: "The very true beginning of wisdom is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near to God."

Second: Everyone who has come to the use of reason, both young and old, from the child of seven to the old man of eighty, is bound to practise abstinence for the Forty days of Lent, unless excused for some just and special reason. Many who boast of their loyalty to the Prayer Book, seem not to know that it contains a "Table of Fasts." As to the measure of abstinence, it must be left largely to the individual conscience. But all will do something, prompted by the love of obedience, and the desire to subdue self for the glory of God.

Third: "Using" Lent and "not abusing" it. It is by no means an uncommon thing for people to appear to be "using" Lent by more frequent attendance of services, but who go on nursing envy, spiritual pride, giving way to anger, evil speaking, slander, etc. "When ye fast, be not as the hypocrites, that they may appear unto men to fast." "Who outwardly appear righteous unto men, but inwardly are full of hypocrisy and iniquity." When self-deceit is such a human characteristic, it would seem as if Lent should be used to "search and examine our own consciences, and that not lightly after the manner of dissemblers with God." For example let us examine,

(a) Our *Prayers*—in private—so often careless; in church, so often neglected, unmeaning, unreal, distracted.

(b) Our *Communion*s—so infrequent, unprepared for, cold, without love or thanksgiving.

(c) The *Daily Sacrifice*—so neglected. Can we not imagine our Lord sorrowfully saying to many amongst us as He said to the sleeping disciples in the Garden of His Agony, "Could ye not watch with Me one Hour?"

(d) The *Sunday Evensong*—so neglected.

(e) *Reading*—we read secular papers, magazines, novels galore, but how infrequently a book about religion. "The people honor Me with their lips but their heart is far from Me." The ignorance of our lay people of the commonest Bible teachings, our Prayer Book, the history, claims and doctrines of the Church, is lamentably sad. And there seems no good reason for it. One might say much upon this subject. Briefly, it is a thing greatly to be desired that our people should know their Bible and Prayer Book better; should make themselves familiar with the history, claims and doctrines of the Church. A few inexpensive books would accomplish it. And lastly, why are not *THE LIVING CHURCH*, and *Spirit of Missions* seen on the table of every household?

Oh, if in the next Forty days we could hear God saying to us by His prophet: "Amend your ways and your doings."—*Lenten Pastoral of the Rev. E. B. Taylor, Westminster, Md.*

FREDERICK W. FARRAR.

[Continued from Page 760.]

man, hence Farrar had no words of praise for him. This is a sample.

Though a brilliant and a learned man, Farrar was not a great man. He posed. He was incessantly playing to some gallery, and burning for some new sensation. Admirers will say, "It will be long before we see another Farrar," and this may be true. But, alas! there will be crude and restless young clergymen who will try to be Farrars.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only what he does himself, that it may be just and pure.—*M. Antoninus.*

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

THE CRUCIFIXION.

FOR THE SIXTH SUNDAY IN LENT.

Catechism: XVI. "Parls." Text: Phil. II. 8. Scripture: St. Luke xxiii. 26-43.

THIS lesson brings before us the greatest and saddest scene in the history of the world. All that had happened to man before was but a preparation for that great day. All human history since takes its fullest meaning from that Cross on Calvary.

Sad as is that scene, it is more of reverence than of pity that we give to the chief Sufferer in it. Mere pity for Him would be presumptuous; and when we remember what He is, the God-Man, we will mourn not for Him, but for our sins which made this suffering necessary. He suffered, but only for us. For Himself there is a deep undertone of triumph, of victory, which runs through all the accounts. No one can read them and not feel that He is the Conqueror, not the conquered.

The saddest part of the scene is that it was "His own," whom He came to save, who were responsible for His death. Then we pity, Him we worship.

It is a scene with which we should be familiar and one which teaches its own lesson. The main thing to do is to give the class a clear idea of the sequence of events.

It was Friday morning. He left the Judgment hall before seven o'clock. There would be some little delay while the cross was being brought out, and the inscription of His accusation written, and the two malefactors secured. A centurion with a squad of Roman soldiers takes charge of Him and He is led on His way to the place of execution, a place called "The Skull," without the city wall. Before they start, they lay upon Him the Cross, which was probably not the whole cross, but the horizontal beam, which, if in two parts, as often, was fastened like a letter V over His shoulders. So "He went out bearing the cross for Himself" (St. John xix. 17); but His weakened body is not able under this burden to make the speed desired by the impatient soldiers. When, therefore, they meet a Jew from northern Africa, Simon of Cyrene, they compel him to bear the cross after Jesus. Then comes the incident of the weeping women of Jerusalem. Their tears were tears of pity, as they would have wept for any unfortunate man. Such tears are always worthy, but here they lack, because they betray the blindness of those who wept. Their very tears in this case involved them in guilt, because they showed that they denied His claims. A true conception of what was taking place would have made them weep, as He bade them, for themselves, their families, and their children, all involved in the terrible consequences of what was that day being done.

About nine o'clock the procession reaches Calvary, and He is nailed to the cross and raised upon it. The drink they offered Him to deaden His senses, He refused. He had said, "I lay down My life, no man taketh it from Me, but I lay it down of Myself." He is here going of His own will to a conflict with Satan and death, and He goes to meet the enemy bravely and with all His powers alive both to be wounded and to wound.

The cross was not high above the heads of the crowd, as pictures usually show it. His feet were but a foot or two above the ground. The hyssop on which later the soldier placed the sour wine grows but two or three feet high. So in the midst of His enemies and persecutors He hung upon the cross. His first words are those wonderful words of prayer for them: "Father, forgive them, for they know not what they do." In terrible contrast are the words to the cross.

The soldiers divide His garments among them and cast lots for His coat, unconsciously fulfilling prophecy. They spread out their noonday luncheon and jeeringly offer Him of the sour wine with the taunt, suggested by the superscription, "If Thou art the King of the Jews, save Thyself." The people wagged their heads, saying, "Ha, Thou that destroyest the temple and buildest it in three days, save Thyself and come down from the cross." The chief priests, scribes, and elders were also there, and their taunt is the most pitiful of all: "He saved others, Himself He

cannot save. Let the Christ, the King of Israel now come down from the cross that we may see and believe." "He trusted on God: let Him deliver Him now if He desireth Him, for He said I am the Son of God." The same old temptations which had met Him at first in the wilderness, Satan now hurls at Him through these men, made stronger and more powerful, too, by all the circumstances under which they came. But it was true that He who saved others could not save Himself. He knew that to come down from the cross to make them believe would have been yielding to Satan's way.

The malefactors, His companions in suffering, add their voice, and now for the first time men are able to suffer in His presence. Perhaps that was another temptation. One of the two, however, finds something better than release from pain. He now speaks the only recorded word addressed to the Cross which was worthy of it: "Lord, remember me when Thou comest into Thy Kingdom." We know not how much he meant by his words, but the second word from the Cross grants all that was asked: "Verily I say unto thee, To-day shalt thou be with Me in Paradise."

But there was another group before the Cross. St. John had gone, probably, from the Judgment hall to bring them, and now they stood near the Cross—the Blessed Virgin Mary, Salome, Mary the wife of Clopas, and Mary Magdalene. To His mother and the disciple whom Jesus loved, He speaks the Third word: "Woman, behold thy son!" "Behold thy mother." St. John thereupon gently leads her away (St. John xix. 27; St. Matt. xxvii. 56).

Up to this time it has been a contest between all the powers of evil, and the Saviour. Now a change comes over everything. The sun is darkened from noon until three, not caused by an eclipse, as it is the time of the full moon. Natural causes may have been used, however, as darkness often precedes an earthquake, but it is supernatural at least in its timeliness. With the change to darkness the Saviour suffers now for a long time in silence. At three o'clock the very depths of His suffering are sounded with the terrible cry of the fourth word: "My God, My God, why hast Thou forsaken Me?" St. Matthew and St. Mark relate how some misunderstood the cry. We cannot understand it, either, but it marked the end of the suffering of His soul as distinct from the body.

The three last words follow in quick succession. The "I thirst" comes almost as a sigh of relief, showing as it does that now He could think of His physical needs. A soldier holds a sponge filled with sour wine to His lips. The sixth word is a shout of triumph. Three of the evangelists lay stress on the "loud voice" and its effect. "It is finished," was the cry. "The centurion when he saw that He so cried out and gave up the ghost, said Truly this Man was the Son of God" (R. V. marg.).

The last word shows how complete the victory was, for He can still say "Father." "Father, into Thy hands I commend My spirit." "He yielded up His spirit." Of His own will He lays down His life.

The earthquake and the rending of the veil of the temple between the Holy Place and the Holy of Holies follow. The veil between God and man is removed. We have access now to the very Presence of God through our High Priest who thus entered once for all into the Holiest with His own Blood to cleanse the way for us all.

"All the people that came together to that sight, when they beheld the things that were done, returned smiting their breasts." What a change! If that scene could speak with such power to them who were ignorant of its meaning, what shall it say to us? Let no one presume to act as though he thought that Sacrifice unnecessary for him. Easier ways were offered our Lord that day, but He branded them as the suggestion of Satan by refusing them. The Son of God knew the way of Salvation for us, and He was willing to open that way at all this cost. To seek some other way is sheer folly. The only safe way is the way of obedience to His commands, by which all the benefits of His Cross and Passion become ours. Make this great lesson of the day plain, and apply it definitely to the duty of full membership in Him by the Church's appointed ways.

"THERE is not the slightest difference between the strengthening of any spiritual faculty we have,—faith, hope, or charity,—and of any one of our bodily instruments: to exercise is to strengthen it; in its action is health; and without this, treat your spiritual faculties as you will, the more you nurse them and tend them and look after them, the more will they weaken and perish, the less will they give you of a healthy religious life in loving, serving, and trusting God and man, and the more will they become diseased and obtrusive elements on their own account."—J. H. Thom.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHURCH AND KINGDOM.

To the Editor of The Living Church:

IN YOUR Answers to Correspondents, under date of March 14, you say: "On its spiritual side the Church is an organism; on its temporal side, an organism—a kingdom."

So far as I understand your meaning it is this: Having regard to its internal principle, the Church is an organism; having regard to its external form it is an organization—a kingdom. If this is your meaning—and whatever your meaning may be—it seems to me that your statement is misleading. Is not an organism organized? Is not the KINGDOM OF GOD (which is the "kingdom" referred to, I suppose) a spiritual kingdom?

Would it not be more correct to say: That Divine Organization which we call THE CHURCH is on its organic side a kingdom, viz., THE KINGDOM OF GOD; on the side of its external form it is a Congregation, viz., THE CHURCH (the word Church meaning, historically, Congregation)?

I believe this is the true relation of the terms CHURCH and KINGDOM (OF GOD). On the spiritual side (i.e., the side of the HOLY SPIRIT, the organizing principle) the CHURCH is the KINGDOM OF GOD; on the human side (i.e., on the side of the persons organized) the KINGDOM OF GOD is a Congregation—THE CHURCH.

This helps us to understand why JESUS during His ministry spoke of the CHURCH from the KINGDOM side. He spoke with special reference to the work of the HOLY SPIRIT (cf. St. Luke xvii. 21—where we get the meaning well by understanding, "The operation of the Holy Spirit is within you." Cf. also St. John iii. 5). And so we must remember that when JESUS spoke of the gift of the Holy Spirit (St. John iv. 14; vii. 38; xiv. 16, 26; xv. 26, etc.) He was speaking very directly of "the things pertaining to the KINGDOM OF GOD." Approaching from the inner side, so to speak, we begin with the Conception of the KINGDOM and arrive at that of the CHURCH (St. Matt. xvi. 18; xviii. 17); approaching from the side of the CHURCH we arrive at the conception of the KINGDOM (Rom. xii. 5; I. Cor. xii. 12; Eph. i. 22). Thus to JESUS the CHURCH was the KINGDOM; to us, the KINGDOM is the CHURCH.

C. C. KEMP.

THE NAME OF THE ROMAN CATHOLIC CHURCH.

To the Editor of The Living Church:

WE ALL know that our Roman Catholic brethren do not want us to change the designation of our Church.

My Bishop lately met a Roman Catholic priest who objected to our correcting our name.

He said that Catholic belonged exclusively to them. Perhaps all of your readers do not know that if we correct our Title we will be only following the Church of Rome's example.

Many Roman Catholics in all countries have been dissatisfied with their name and are obliged to explain, over and over, that with them, Catholic means Roman and Roman means Catholic.

The September number of the *Ecclesiastical Review*, an R. C. journal published in Philadelphia, contains an interesting article by the Rev. H. G. Hughes, B.D., of Sheffield, on the terms Roman Catholic and Catholic. In view of our discussions and the sneers of our R. C. friends, it is interesting reading. It shows us how they corrected their designation, and that there were men in the R. C. Church, who were dissatisfied with their name as it stood before the Vatican Council.

The Vatican Council met for the first time Dec. 10th, 1869, under the Supreme Pontiff, Pius IX. Several months were spent in organizing the Council and in discussing the *schema*.

The writer of the article says:

"It was not until April 1st, 1870, in the General Congregation,

that the Constitution *de Fide* was passed in the form in which we now know it.

"In the course of the long debate upon the Constitution, a point was raised which is of great interest to English-speaking Catholics as touching a practical difficulty which is sometimes brought home to us.

"No part of the 1st Chapter of the Constitution *de Fide* aroused so much discussion as did the opening words in which the Church is designated.

"As it stands, the Chapter opens with the words *Sancta Catholica Apostolica Romana Ecclesia*.

"In the *schema* at first submitted to the Fathers, the first words of this chapter were simply *Sancta Romana Catholica Ecclesia*.

"Two emendations were proposed. One Father wished to omit the word Roman on the ground that the expression might be taken to mean the particular Roman Church in *Alma Urbe*.

"Another proposed the form *Catholica atque Romana Ecclesia*, or as an alternative, the insertion of a comma between the words Roman and Catholic.

"These emendations were in due course of time referred to the Deputation *de Fide*, who, however, came to the conclusion that the original word ought to stand.

"The Bishop of Brixen, as Relator or spokesman of the Deputation, held a dissertation before the General Congregation in which the emendations were put to the vote.

"He advised the rejection of the first emendation and was of the opinion that there would be no danger of the name *Ecclesia Romana Catholica* being understood of the *Ecclesia Romana particularis* as distinguished from the Universal Church.

"With regard to the first suggestion of the second emendation, by which it was proposed to substitute the words *Catholica atque Romana Ecclesia*, he also recommended that the original wording of the *schema* should be retained, though he saw no objection to the alternative proposal to insert a comma, since this might be a safeguard against the danger of giving any handle to those who might wish to interpret the words as designating a 'Roman' branch of the Catholic Church as opposed to, e.g., an 'Anglican' or 'Greek' branch.

"When the votes were taken, an almost unanimous consent of the Fathers was obtained for the retention of the original wording; but on the question of inserting the comma between Roman and Catholic, opinions were so equally divided as to necessitate a count.

"While the count was proceeding, a request was made to the President by several Fathers for the postponement of the point until the next meeting of the General Congregation, so that the Fathers might, in the meantime, have an opportunity of coming to some agreement.

"The request was granted, and the next day, in the 37th General Congregation, the Bishop of Brixen spoke on the subject and said that before God, and having taken counsel with many of the Fathers, among whom were several of the Deputation *de Fide*, he had decided to recommend the omission of the comma, and justified his change of opinion by explaining the phrase *Romana Catholica Ecclesia*. (Here he argued to show that the Roman Church is *Catholic* and the Catholic Church *must* be Roman and condemned the branch theory.)

"After this, a large majority of the Fathers voted for the omission of the comma, but when, at a later stage, the Constitution *de Fide* came before the 45th General Congregation for approbation as a whole, 45 of the Fathers gave their *placet* in the conditional form *placet juxta modum*, adding the condition that the opening words should be changed."

Several reasons were given, which remind us of the discussions in our Diocesan Councils lately, and in THE LIVING CHURCH and *Churchman*:

"One Father said the word Roman is not to be approved, *first*, because it is unmeaning to insert it thus early in the Conciliar Decrees; *secondly*, because the word Roman gives countenance to the error which distinguishes the three branches of the Catholic Church, namely, the 'Roman,' the 'Anglican,' the 'Greek'; *thirdly*, because the same term Roman used in the profession of Faith is put forth by Pius IV., to designate the particular Roman Church, the 'Mother and Mistress of all Churches,' and is consequently ambiguous; *fourthly*, because the use of the term Roman as a designation of the Catholic Church is not customary. The speaker here added *per quantum sciam* either in the creeds or General Councils" (page 245).

This discussion showed almost as great a desire to get rid of the word *Roman*, or to relegate it to the background, as we might expect in some Protestant Convention; and the assertion that the word *Roman* is not found in creeds or General Councils is just what we all say of *Protestant Episcopal*.

"On hearing all these reasons, the Deputation withdrew their recommendation to leave the original words of the *schema* untouched, and gave their adhesion to the formula *Sancta Catholica Apostolica Romana Ecclesia*, which was proposed at this juncture, by one of the Fathers.

"This secured the vote of the whole Assembly with scarcely an exception.

"No further difficulty was raised on the point, so that in solemn

Public Sessions and Papal Confirmation, the designation Holy Catholic Apostolic Roman Church became the official designation 'of the Church of God sanctioned by Supreme authority.'

The Rev. G. H. Hughes here adds:

"The sketch of the course taken by the discussion of the designation of the Church has been somewhat lengthy, but the matter is not without interest, in view of the position of English-speaking Catholics, in the face of Anglican claims."

And it is not without interest to us that, in view of the Roman claims, we find the Vatican Council, after long discussion, changing the name or designation of that Church.

They inserted the term *Apostolica*, and the term Roman was put from the *second* place to the *fourth* place. The rest of the article gives the reason which led the Fathers to use the term *Roman* as part of the official designation of that Church, and advises Roman Catholics how to defend the term "in face of Anglo-Catholic" assertions.

He writes: "Catholic *must* be claimed, Roman Catholic *must* in *no wise*, be repudiated."

But even now, our Roman Catholic friends find the term Roman full of "difficulties."

I have quoted at some length from the *Review*, because our Roman friends talk as if it was an unheard of thing for a Church to change its designation.

We do not want to change our Name, which is The Holy Catholic Church (see Creeds); only to correct our official Title.

But did not the Vatican Council give us a model on which to correct our designation: Holy Catholic Apostolic *American* Church?

COLIN C. TATE.

To the Editor of The Living Church:

PROFESSOR LANGTRY in his admirable work, *Catholic v. Roman*, says:

"At one of the April sessions of the Vatican Council, the Bishops were in hot debate about the title of their Church. In the *Schœma* it was called *Romana Catholica Ecclesia*. Several desired the removal of the limiting adjective *Romana*, among them an English Bishop, who told them that in his Diocese land had been left by will to the Catholic Church, and the Anglican had appropriated it, on the ground that they were the Catholic Church, and that the proper legal designation of his Church was Roman Catholic. In spite, however, of his and other protests, the majority clung to the word Roman, which is now by the voice of Infallibility proclaimed as their proper title."

Again: "At all events, if they are to be spoken of as Catholics, it ought never to be done without the addition of the distinguishing adjective, *Romana*."

Of course no well instructed Churchman would omit the prefix "Roman" when speaking of that Communion. Even Romanists have sought a change when they found their name hurtful.

The Rev. Dean Purves said: "Our name hurts us. Let us have the courage of our convictions and change it."

Amen to that! W. L. CULLEN.
St. Paul, Minn.

UNITARIANS AND THE HOLY COMMUNION.

To the Editor of The Living Church:

WITH your kind permission, I would like to say a few words through your columns in regard to Dr. Edward Everett Hale's reply concerning his Communion at the recent memorial services for Phillips Brooks—"I received my invitation nineteen hundred years ago."

This reply is beautiful in sentiment, but since mere sentiment is really not an "essential" in religion, let us look at the matter *critically*, as the Unitarians insist upon doing in regard to all things scriptural. Let us examine the words of Jesus with the cool, accurate eye of the critic and consider in a practical sense what a partaking of The Lord's Supper really involves.

In the first place, let us not forget that this Communion meant something far more to our Master than a mere fraternal meal—a mere breaking of bread and sipping of wine, as at an ordinary feast.

In the Gospel accounts of this last precious Communion with His disciples, Jesus says of the bread, "This is My Body"; and of the wine, "This is My Blood of the New Testament which is shed for many for the remission of sins." Further-

more, this act is accompanied by the promise that He should rise again after His crucifixion and appear with His disciples.

Now, since Unitarians deny that there is any remission of sins through the blood of Christ, and deny the Gospel accounts of His Resurrection, what reasonable, or even reverent, significance could there possibly be to one of their number, in a Communion with a Man who, according to their own views, was either ridiculously mistaken in the idea of His divine and redemptive mission, or deliberately made boasts of an omnipotent knowledge and power which He knew to be false?

This inference cannot be explained away on the ground that Christ's sayings were misrepresented by His disciples or by anonymous writers of the Gospels, for the fact of His Last Supper with His disciples is no more abundantly or authentically attested than is the fact of His Resurrection. And if Christ's own assertion that He should rise from the dead and show Himself unto His disciples was never made by Him, or, if made, did not prove to be true, if His own assertion that His blood was shed for the remission of sins, was a meaningless or falsely reported one—how does Dr. Hale know that there was even any invitation given to a "Lord's Supper," nineteen hundred years ago?

By all means let us be critical and candid in our investigation of the Scripture, particularly in a case like this which demands the application of Reason far more than of Sentiment.

Oakland, Calif.

MRS. L. D. PARISH.

CAN ROME PREVENT IT?

To the Editor of The Living Church:

THE following quotation is copied from a published lecture, delivered by a Roman priest named Rev. Arnold Damen, S.J., on "The One True Church":

"Our Episcopalian friends are making great efforts nowadays to call themselves Catholic, *but they shall never do it*. They own that the name Catholic is a glorious one, and they would like to possess it. The Apostles said: 'I believe in the Holy Ghost, the Holy Catholic Church'—they never said, in the Anglican Church. The Anglicans deny their religion, for they say they believe in the Holy Ghost, the Holy Catholic Church."

One naturally wonders why "they shall never do it." Can the R. C.s keep the P. E.s from adopting the name Catholic?

ISAAC PETERSON.

Little Falls, Minn., March 17, 1903.

THE FEAST OF THE INCARNATION.

To the Editor of The Living Church:

IN VIEW of the fact that at Christmas-time, in some parish papers, and in other more or less authoritative teaching, it is stated that the Birth of Christ is the "Feast of the Incarnation," it may be well, just now, to be reminded that the only holy day that can properly answer to that name is "The Annunciation of the Blessed Virgin Mary."

In these times of loose and varied theology, it is very needful to be accurate, especially in what pertains to the Incarnation. A reading of the first chapter of St. Matthew, St. Luke, of Article II. of the Thirty-nine Articles, the statement in the Creed—"Conceived by the Holy Ghost," "Incarnate by the Holy Ghost"—and the 25th of March emphasizing the same teaching, would seem all sufficient to enable the ordinary Churchman from confusing the Incarnation with the Nativity.

W. H. TOMLINS.

THE SLUGGARD IN HOLY ORDERS.

To the Editor of The Living Church:

IN A RECENT issue THE LIVING CHURCH printed an article in which laziness was mentioned as "The Forgotten Peril of the Priesthood"! You may, perhaps pardon three quotations from men who are not likely to want readers.

Edward Gibbon was a master of sneers, and his reference to "the fat slumbers of the Church," might, if it stood by itself, be considered a mere bit of spleen. But it was not spleen that inspired his terrible description of the idle fellows who wasted the long days and nights at Oxford. "From the toil of reading, or writing, or thinking, they had absolved their conscience; and the first shoots of learning and ingenuity withered on the ground, without yielding any fruits to the owners or the public. . . . Their conversation stagnated in a round of college business, Tory politics, personal anecdotes, and personal scandal; their dull and deep potations excused the brisk intemper-

ance of youth, and their constitutional toasts were not expressive of the most lively loyalty for the house of Hanover." This indictment cannot be questioned by saying that Gibbon was a skeptic. He was a youth of remarkable powers, his appetite for knowledge was voracious, and to the day of his death he resented the laziness that withheld the food he craved. Gibbon's tribute to William Law shows how the unbelieving historian could admire a good and faithful priest.

Sir Walter Scott wrote to a young divinity student: "I think most clergymen diminish their own respectability by falling into indolent habits, and what players call walking through their part." Scott honored the man who labors for the souls of his fellow-men, witness Father Eustace, Reuben Butler, and the good parson who sought to aid Jeanie Deans. He was genial, and liked to draw the best type of character, whether nobleman or peasant, scholar or illiterate, rich or poor. If Sir Walter wrote this sad warning, he had cause to write it.

When Macaulay was in India he wrote these stinging words: "Happily the good people here are too busy to be at home. Except the parsons, they are all usefully occupied somewhere or other, so that I have only to leave cards, the reverend gentlemen are always within doors in the heat of the day, lying on their backs, regretting breakfast, longing for tiffin, and crying out for lemonade." Macaulay had known the best and noblest of the evangelical school in the Church of England, and his wide reading had given him some knowledge of all the great characters in the ecclesiastical life of several centuries. His desire to select a conscientious and reverent chaplain to serve among the battered veterans shows that the teaching of his devout parent, had not been forgotten. The contemptuous remark above quoted was based on something he had seen.

The independent testimony of Edward Gibbon, Walter Scott, and Thomas Babington Macaulay is worth quoting. Permit me to supplement my own words by citing theirs.

Very truly,

ROLAND RINGWALT.

INTEREST OF THE MASSES IN THE CHURCH'S LOCAL TITLE.

To the Editor of *The Living Church*:

WHILE interest in the subject of correcting the local title of the Catholic Church of the Creeds is becoming, day by day, more intense and absorbing, many affect to believe that the matter is of quite too trivial importance to command special concern, but feel, with conservative apathy, it should give way to weightier or profounder schemes for the furtherance of Christ's Kingdom on earth.

With this view I do not think the thoughtful and judicious Churchman can have any sympathy.

On the contrary, whatever the outcome of the movement—whether pro or con, far or near—I am bold to say, there never has been an aggressive step *more imperative, more opportune, more educative, more sternly demanded by the chaotic condition of Christendom, more called for, and which has come more home to the rank and file of the Church*, than just this very movement with the varied and exhaustive teaching it has commanded.

I have watched the Church's progress for fifty years! In that time, perhaps grander, more sublime and profound themes have been entertained, but I recall none which has so appealed to the intelligence and "*esprit de corps*" of her children, and so enlisted and educated their interest, as this of squaring her local title by her Catholicity!

We, older Churchmen, remember well the luminous, scholarly, and masterful discussions called out by the Church doctrines of Baptismal Regeneration, Holy Orders, the Blessed Eucharist, Confession, Absolution, etc., etc., and the exhaustive arguments which cleared the way for the present general acceptance of them all.

But, in the nature of the case, these discussions were limited to the learned and skilled *Doctors and Theologians* of the Church, and to those whose training and study had fitted them to penetrate and elucidate the deeper mysteries of the Faith; as to ordinary priests and laymen, conscious of their inadequacy, very few raised their voice; and the people of the Church at large, though they moved to and fro, with this and that partisan current, neither had nor sought any intelligent interest in them.

The same is true of most historical or ethical subjects which have come to the surface.

The people were not interested in them! But when you

come to touch the NAME OF THE CHURCH, you strike a note which excites emotion and interest in every member of her Fold.

They may not know how dear Church got this name—most of them do not—its propriety or impropriety; its usefulness or its age; its truth or its falsity; the losses it may have begotten in the past, or the drawbacks it may entail in the future. They only know they have it. Other members of the family have called it "P. E.," and they do likewise. The child draws in the "Mamma" with its mother's milk; and, later, enjoys the name as much, often, as it did the milk.

But the intelligent Churchman must ask reasons and consider conditions; and, when mere sentiment brings injury and conceals Truth, it must yield to intelligence.

But the vantage ground this movement possesses—added to its own merits—is, that it excites and holds the *interest of the people*, and that, while some oppose, *all are being educated!*

To the discussion under consideration there has been many splendid contributions—very noticeably the noble, matter-of-fact putting of the Bishop of Pittsburgh's sermon, and all such researchful and convincing arguments not only uphold the purpose sought, but scatters information, knowledge, and instruction all along the road.

Let the good work of educating go on.

Winston, N. C., March 20, 1903.

HENRY D. LAW.

To the Editor of *The Living Church*:

WILL you allow me to say a few words concerning the Name of the Church? It has been suggested that we must do certain things before we can rightly change the name. May it not be said against this that we would rather change the name to adapt our title to an ancient heritage and to the Creed that we recite or are to recite daily? The ancient heritage is set forth in the ordinal: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons . . . By public prayer and Imposition of Hands were approved and admitted thereunto by lawful authority."

The word Catholic must be in the name of the Church, to make our name agree with the Creed. Otherwise there is endless confusion, constant need of explanations. Let me show the need.

In visiting the sick, on one occasion, I used the prayer in behalf of all present at the visitation, in which is this petition: "In the Communion of the Catholic Church." Afterwards an intelligent and zealous Churchman asked, "Do you want us to be Roman Catholics?" Suppose we use that prayer whilst among a number of our Church people and also where a number of other Christians are, and will not nearly all have the same thought? But would they if we had the word Catholic in our name?

In Cooper's novel *Afloat and Ashore* (copyrighted in 1844), he speaks of the name Protestant Episcopal Church with strong disapproval, and in one place suggests that it be called "Holy Catholic Protestant Episcopal" and in another "Protestant Episcopal Catholic Church."

Now Mr. Editor, I want the word Catholic in our name. Either let it be the American Catholic Church or the Holy Catholic Protestant Episcopal or the Protestant Episcopal Catholic Church.

W. W. KIMBALL.

Darlington, Md., March 24, 1903.

MUTILATION OF PRAYER BOOK OFFICES.

To the Editor of *The Living Church*:

IAM much pleased with the reply of the Rev. Mr. Hoskins to my former communication on "The Mutilation of the Offices of the Prayer Book," and am disposed to take his rebuke meekly. It was not my intention, certainly, to charge all those "who maintain the Catholic practices," etc., with that fault, because I know that they are not all guilty of it; and it will be observed that my principal question was, "How then do *certain* priests find it consistent," etc. But I can see that my words might give the impression which Mr. Hoskins has received, and I hasten to correct it.

My chief purpose is gained in having secured such a disclaimer as he has made; for he probably knows as well as I do, that there are "certain priests" who, in their attempt to make the Eucharistic Office consistent with an habitual omission of

Communion, do habitually omit at the late celebration those parts which refer especially to communicants.

What I mean by "giving practically no opportunity to receive," is the custom of turning around to the congregation with no appreciable pause, and turning back again to the altar at once; thus appearing to comply with the rubric, but *practically* giving no chance to communicants. People are usually slow in starting forward to receive; they wait one for another, and strangers are especially backward in making the first move. When, therefore, a priest does not pause five seconds with his face towards the people and the Paten in his hands, and yet does turn around as if for the purpose of Communion, then I say he "practically gives no opportunity to receive."

I am very glad that Mr. Hoskins agrees with me, that "the Office being truly Catholic, these omissions cannot be so."

Utica, N. Y., March 21st, 1903. CHAS. TYLER OLMSTED.

DR. DOWLING'S VIEWS.

To the Editor of The Living Church:

DR. DOWLING offers us "an illustration of what Sacerdotalism is," and says that, to give it, he "will go directly to the Roman Catholic Church, and quote from a Roman Catholic priest." It is almost incredible that a man of ordinary intelligence should have written these words. Does anyone seek to know what the teaching of the English Church is, on this, that, or the other point? "I will go directly to the English Church, and quote from an English priest," say, John Wesley. Is any one anxious to have the teaching of the American Church on some particular head? "I will go directly to the American Church, and quote from an American priest," say George Thomas Dowling!

Equally ridiculous are the words—"You are the Editor," etc., "I am the rector," etc., "I have *precisely* the same right to occupy my pulpit that you have to fill your chair." Is this meant to be "Broad" or "Low"? Can anyone conceive what it means? Was it meant to have any meaning, or is it "*Vox et præterea nihil*"?

Then, in the next paragraph. Can anyone by any possibility, tell what the following words refer to? "I love its history; I believe in its Creeds," etc. Absolutely nothing goes before these words, to which they can relate, unless it be the "introduction of Italian and mediæval accretions"!

And to one thing more, commend me, for sheer imbecility: Dr. Dowling says, one "is able to tell which way the ship is going, especially when he has the aid of such sign-posts as our own Church papers." But lo and behold! he is in the act of making a bitter attack upon one of those papers! He therefore clearly expects us all to recognize as "sign-posts," only the papers that agree with him!

G. W. DUMBELL.

Goshen, N. Y., March 21st, 1903.

To the Editor of The Living Church:

WHILE recognizing the utter futility of such a course, I cannot refrain from making a short comment on the letter of the Rev. Dr. Dowling of Los Angeles, which appears in last week's issue of THE LIVING CHURCH. In that letter he says: "Sacramentarianism is that view of the Sacraments which turns them into miracles. Sacerdotalism is that conception of the priesthood which endows the priest with the power of performing those miracles. It is that which authorizes him in the Sacraments and in the Confessional box, to take God's place without God's attributes."

With reference to this assertion I respectfully enquire what exegetical construction we are supposed to put upon the following words of our Lord: "All authority hath been given unto Me in heaven and in earth," "As the Father hath sent Me, *even so send I you*," "Whatsoever ye shall bind on earth shall be bound in heaven," "As Thou (Father) didst send Me into the world, even so sent I them into the world. . . . and the glory which Thou hast given Me I have given unto them."

Will Dr. Dowling maintain that this language is also "figurative" and to be accepted only "in such a way as not to insult the intelligence of reasonable men"? If the Incarnate Son has sent His chosen officers into the world, even as the Father sent Him, endowed with authority to bind and loose in His Name—it appears evident that what Dr. Dowling is pleased to call "Sacerdotalism," *i.e.*, the right of the priest to minister in the Sacraments and in the Confessional box in God's place as God's representative—is simply that which our Blessed Lord explicitly commanded should be done.

Doubtless, if that much overworked creation of modern

etymology had been in vogue then, many of the Scribes and Pharisees would have exclaimed "Fudge," when our Lord stood up in the Temple and announced, "I and the Father are One," and "Verily I say unto you, before Abraham was, I Am." If the mystery of our Lord's Presence in the Holy Eucharist as set forth by the Catechism which Dr. Dowling quotes, "insults the intelligence" of the "everyday, level-headed man of the world," pray how does Dr. Dowling explain to this same everyday, level-headed man, the mysteries of the Holy Trinity and the Virgin Birth? Is there anything more "magical" in the Doctrine of our Lord's Real Presence in the Eucharist than there is in the Doctrine of the Incarnation? And when He said, "This is My Body," did He mean less than when He said, "I and the Father are One"?

If I were to ask Dr. Dowling for his authority to preach the Word of God as a minister of Christ, he would doubtless quote St. Matthew xxviii. 19-20 as a sufficient answer to my inquiry; and yet he will pass over St. Matt. xviii. 18 and St. John xx. 21-24 as being merely "figurative" language. Or, it is just possible, since he probably believes in pushing a good thing along, that he considers the language in St. Matt. xxviii. 19-20 also "figurative." But in that case his presence in Christ Church, Los Angeles, would appear to be quite inexcusable.

Dr. Dowling, too, is very careful not to speak of the fact that, whereas Dr. Pusey translated for English readers the Abbe Gaume's writings on the Confessional, doubtless because they taught the value of sound morals in the Church of God, he did *not* translate the *Catechisme de Perseverance*, nor is there any evidence to prove that either he or other Catholic Churchmen would endorse what is contained therein. It would appear that Dr. Dowling is, in this case, slightly guilty of the *Ignoratio Elenchi*.

Finally the title so proudly appended to the Doctor's letter must have wrung a groan of dismay from Churchmen who are endowed with the sense of realizing that "it is but a step from the sublime to the ridiculous." Dr. Dowling signs himself as "Rector of Christ Protestant Episcopal Church." Let us paraphrase this in order to bring out the full dignity(?) of its meaning: "Rector of the Anti-Papal, Anti-Presbyterian Church of Christ." Truly one is sometimes constrained to cry out with those "souls under the altar" which were seen by the beloved Apostle: "How long, Oh Lord, *how long!*"

Seabury Divinity School, W. W. BARNES.
Faribault, Minn., March 23d, 1903.

ONE MATCH—ONE LIFE.

Matt. xvi. 26; Heb. ix. 27.

PROFESSOR DRUMMOND, in one of his brilliant addresses, related the following narrative:

"I was crossing the Atlantic a short time ago, and one night some of the passengers and myself were talking to the captain, when he told us of an incident that had occurred to him in that neighborhood some years previously.

"He was in command of a vessel which had got thus far on her voyage, when the screw broke, and the engineer withdrew the shaft with the intention of repairing it, but the water rushed in through the hole; the bulkhead was not closed in time, and in a few minutes the ship began to sink, the boats were got out and the captain stepped into one laden to the gunwale; the night was dark and the sea was so rough that it seemed impossible for the boat to live.

"After a while they saw the light of an approaching steamer, but how could they signal it? They made a search in the boat and found a battered lantern with an inch or two of candle in it, then they tried to find a match; every man felt in his pockets, but in vain, not a match was to be found. The captain bade them search again, and turn every pocket inside out, and at last out of some corner one match was produced. The man who found it handed it to the mate, the mate passed it to another officer, and he gave it to the captain, the sailors clustering around him, holding out their jackets to keep off the wind, and watching him with anxiety. The captain said he had faced many a difficulty and danger, but he never felt such responsibility as at that moment, when he had to strike the match; but he did it. The lantern was lighted, and when it was waved to and fro the ship saw the signal, altered its course, and picked them up. Now, what gave such value to that match? It was the only one; and that it is which gives such value to your lives. Your life is the only one—if misdirected and lost you have no other in which to remedy the error.—*The Standard*.

It is NOT difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience—that is Christian greatness.—*F. W. Robertson*.

Literary

Religious.

England and the Church. By Herbert Kelly, Director S. S. M. London, New York, and Bombay: Longmans, Green & Co., 1902.

A book full of freshness and originality in its treatment of the problem confronting the English Church (like most other parts of Christendom) of the present diminution of the supply of Candidates for Holy Orders, coupled with the constantly growing needs and work of the Church. The author pleads earnestly for the foundation of a new type of Theological College, adapted specially for the training of candidates of a somewhat lower social grade than those who now usually offer themselves for the work. A new era has been reached demanding new methods and a radical modification of the customary conceptions as to the range from which the English ministry should be recruited. The vast extension of educational facilities and resources open to the artisan and lower middle class has opened up a new and almost unworked stratum of English life; from which under proper safeguards the urgent necessities of greatly increased demands for the ministry can be fully satisfied. The matter is one urgently calling for some wise solution. Two hundred more men are needed for the Foreign mission work of the English Church alone, to say nothing of the vastly greater needs of the Home Church.

Father Kelly writes, not as a mere theorist, but from the vantage ground of one who has already put into satisfactory operation on a limited scale the methods of training he desires to see carried out in more extended operation. The three main features of his plan are: (a) With regard to support, that the whole expense of maintenance should in these cases be borne by the College, so as to leave the student absolutely free from financial worry, and honorably bound to give himself wholly and without distraction to the work of his preparation. (b) In regard to studies, that these should be almost entirely theological, but given by methods of the highest type of intellectual and educational efficiency, so as to develop and train in the best way the whole inner nature of the student. Some much-needed witness as to the training and developing power of theological studies when presented in the right way is convincingly given under this head. (c) As to age of admission, that this should be much younger and the training much more prolonged than is usual under the present system for candidates of differing education and antecedents. Early vocation, as Father Kelly rightly claims, is far more common than we often suppose. The nurture which can more or less be given to such vocation in educational institutions of a higher type, is almost entirely lacking in the environment of the boy of lower birth sent out into the world to earn his bread. Hence the only way, in most cases, to prevent such vocation from perishing, is to take the lad out of his home surroundings entirely, and give him at once the support and the testing of a prolonged and suitable probation.

Much sensible experience is given as to the ways in which the inevitable risks of unwise selection and subsequent failure (which are confessedly great) may best be obviated. Each of the three principles above mentioned is opposed more or less to the prevailing public sentiment on the matter, but Father Kelly's arguments may not lightly be dismissed, and when it is remembered that his scheme is in no way a substitute for the present methods but purely supplementary to these because adapted to new needs and a new class of candidates, it is clear that the two standpoints are not necessarily hopelessly in conflict. Here and there through the book, the author, who is not himself a graduate of a Theological College uses language which seems to reflect upon the methods and results of those institutions. This is a serious mistake, which will inevitably diminish the effect of his very useful and forcible presentation of his theme. The work done by the existing Colleges has been priceless in its effect upon the clergy of England as at present constituted, of whom nearly sixty per cent., be it remembered, are University graduates. The influence has amounted almost to a spiritual revolution as compared with the results of the older system (or lack of system) under which the clergy of England, however well trained in other respects, went to their special work largely destitute alike of theological or practical training.

The proposals here made for the establishment of a new and supplementary type of Seminary training peculiarly adapted to the needs of a special class of candidates are well worthy of study by all those who have the all-important matter of wisely increasing our American supply of clergy at heart. Far too large a proportion of our present inadequate supply of candidates is now drawn from those who have but recently become members of the Church. This cannot be healthy. What is here said, too, about second choices of the ministry is well worth consideration. It seems clear that the encouragement and wise nurture of vocation among our own people is a pressing need. The idea of a Seminary type adapted for special candidates rather than, as is too much the case, for the propagation of

special views, deserves earnest consideration, while the plea which the author makes for "thinking as opposed to mere learning," contending that "mere extent of knowledge is much less vital than its nature," strikes at the very root of some prevailing educational fallacies of a pernicious type.

C. W. E. BODY.

A History of the Church of Christ. By Herbert Kelly, Director of the Society of the Sacred Mission. Vol. II. (from 324 to 430 A. D.). London, New York, and Bombay: Longmans, Green & Co., 1902.

Mr. Kelly has in view the needs of students preparing for Holy Orders, and his two volumes undoubtedly provide such students with the best treatment of ancient Church History available for their purpose.

There are indeed certain defects in Mr. Kelly's writing. He sometimes falls into an entangled style, and his meaning is not always clear—especially in his exposition of doctrinal issues. This is partly due, no doubt, to brevity. Again we think he makes a mistake in changing towards the end of this volume to the biographical method. We do not overlook the advantages of such a method, but in a work of this kind its disadvantages are peculiarly prominent. It is not suited to a manual written for the purpose of giving students a connected survey of the general course of ecclesiastical movement. Moreover we think that one method should have been maintained throughout.

But these blemishes are quite overshadowed by the merits of the work. In the first place Mr. Kelly possesses the ecclesiastical spirit, conspicuously lacking in German writers for instance, but indispensable to one who would present the true inwardness of ecclesiastical events and movements.

Then, too, without showing himself to be a very profound theologian, our author gives abundant indications that he is a sound one. This makes him a trustworthy guide in seeking to understand the principles at issue in the Arian, Apollinarian, and Pelagian controversies that were so prominent in the period covered by this volume. The intricacies of the Arian conflict are unravelled, and the real amount of damage done by Arian sophistries is shown to be less than many writers have stated. We wish a little more attention had been given to the personal fortunes of the greatest of all ecclesiastics, the royal-hearted Athanasius.

We commend the work most earnestly to our theological students as the best they can use, and hope that Mr. Kelly will go on to write not only the third volume, which he promises, but enough volumes to bring his work down to the present time. A good treatment of the mediæval period is particularly needed.

FRANCIS J. HALL.

The Household of Faith. Portraits and Essays. By George W. E. Russell. New York: Edwin S. Gorham. Price, \$2.25 net.

Mr. Russell has many qualifications for the task he has undertaken in this charming collection of brief historical essays. A man of high social and political position, with wide religious experience and sympathies (he was brought up in the strictest Evangelical school and is now in general agreement with the E. C. U.), coupled with personal knowledge of many departments of the Church's work, he possesses also descriptive and literary ability of a high order. The book more than justifies expectation. It gives portraits alike vivid and suggestive of the chief movements and personages which have exercised important influence on English religious life during the nineteenth century, particularly its latter decades. The bird's eye view which is thus gained of the modern English Church and the movements around it, should not be passed by. At once inclusive and attractive, it cannot fail to increase our knowledge and quicken our sympathies.

C. W. E. BODY.

Pastoral Visitation. By the Rev. H. E. Savage, M.A. New York: Longmans, Green & Co. Price, 2/6.

Nothing is more necessary for the success of the spiritual work of a parish, than regular and systematic visiting by the parish priest; and nothing perhaps is more neglected by the average clergyman, unless it be systematic study. Services must be held, and sermons prepared whether the minister feels like it or not; but the paying of pastoral visits may be neglected for a considerable time with little immediate scandal, and so the habit becomes thoroughly established, and finally a clergyman will maintain that visiting is waste of time; just what others say of reciting the daily Morning and Evening Prayer.

As a clergyman is almost entirely master of his own time, unless he is living under a rule of life, he is very liable to waste his time in matters unnecessary or unclerical; and so systematic visiting is sadly neglected.

How can a pastor hope to be of real service to his people, if he does not know them well, and is not acquainted with their needs and difficulties? He may preach very eloquent sermons, and render the services beautifully, and still be absolutely useless to the souls under his care, unless he knows his own sheep with a personal love and care.

Of course mere social visits and routine calls go for very little; but on the other hand even these may lead to better things in the future.

A clerical gossip who carries petty pieces of news from one house

to another, and the impertinent intruder into the privacy of the poor, of course does more harm than good; but nevertheless no man can be a good pastor who does not meet his people in their own homes, and show himself interested in their joys and sorrows.

All this is brought out well in this book, which is the latest of the series of Handbooks for the Clergy, edited by the Rev. A. W. Robinson, vicar of All Hallows, Barking-by-the-Tower, London.

A good deal of the detail applies only to English parish life; but the broad principles and words of practical advice are equally adapted to American conditions. The chapters on Visitation of the Sick and Relief of the Poor deserve careful study and appreciation by any young clergyman going into parish work. The author is especially wise in urging the clergy not to give alms to strangers; but to hand them over to the regular officers of the Charity Organizations. It is a sad fact that many clergymen encourage fraud and lying, by their weakness in giving small alms indiscriminately.

This would be a useful book for a Professor of Pastoral Theology to "read, mark, and inwardly digest."

The Life of Joseph Parker, Pastor of City Temple, London. By Wm. Adamson, D.D. Chicago: Fleming H. Revell Co. Price, \$1.75.

Dr. Adamson has produced a very interesting life of his friend, Dr. Parker. He had very favorable opportunities to know the great London preacher. There is little doubt that Dr. Parker was one of the greatest preachers of our time, and it is a great comfort to know that all his preaching was on good, old-fashioned orthodox lines. He was absolutely free from any taint of infidel criticism. His words before the General Assembly of the Free Church in Scotland in reference to Professor Cheyne's opinion that Psalm lxxii. was written in honor of Ptolemy Philadelphus, King of Egypt, are both vigorous and to the point (page 255).

Dr. Parker was evidently a strong, earnest Christian who knew in whom he trusted, and who believed in his heart what he uttered with his lips. A man who could preach at noon on a week-day in the city of London for over a thousand weeks and draw from three to four thousand hearers, was certainly a power for good. Undoubtedly his message was limited in scope as compared with the Catholic faith, but we must thank God that what he did teach was "the truth as it is in Jesus."

F. A. S.

A Royal Son and Mother. By the Baroness Pauline von Hügel. Notre Dame, Indiana: The Ave Maria. Price, 75 cts.

Prince Demetrius Gallitzin, the son of Prince Gallitzin and the Princess Amalie von Schmettau, came to the United States in 1792 on a tour, and while here he found a vocation to the priesthood, and under the assumed name of Herr Schmet, was ordained by Bishop Carroll of Baltimore, founded the village of Loretto in Pennsylvania, and ended his days there as a parish priest, having literally given up all for Christ's dear sake. The story is nicely told in this little book, which is reprinted from some articles in the *Ave Maria*.

Miscellaneous.

Millett. By Romain Rolland. London and New York: E. P. Dutton & Co. Price, 75 cents net.

"The passive virtue of an agricultural race," seems to have been the theme of all Millett's work. It was not with Markham's eyes that he saw "The Man with the Hoe." There was no pity, scorn, or indignation in his soul in the portrayal of man's struggle with the earth. "Here for me," he says, "is the great humanity, the great poetry." The life that Millett knew was sad and hard, but there was no protest. To him it was natural, inevitable; "good because moral, and beautiful because good." The bitterness and condemnation breathing in every line of the poem written upon his painting of "The Man with the Hoe," had no place in Millett's mind. The comprehension of his work, says the author of the little book before us, "demands a religious heart." Among French artists he is almost the sole interpreter of the people. He painted men and women at work. His scenes are not always sad and suggestive of suffering toil. They are often illumined by the spirit of content and by the poetry of family affection. Notably in "The Angelus" the sweet spirit of humility, resignation, and reverence has touched the heart of the world. We cannot commend too highly the fine and sympathetic criticism of Professor Rolland. The book contains numerous illustrations and a Bibliography. It is one of a series entitled, "The Popular Library of Art."

From a Thatched Cottage. By Eleanor G. Hayden, author of *Travels Round Our Village*. New York: Thomas Y. Crowell & Co. Price, \$1.50.

This is a story of rural life in England, apparently near Oxford; although the dialect is more like Yorkshire. Two children of neighboring cottagers grow up as lovers, and after a variety of obstacles, are at last happily united. The characters are clearly drawn and the whole story is interesting. The plot is somewhat melodramatic in some of its features; but on the whole the story is well worth reading.

Mary North. A Novel. By Lucy Rider Meyer. Chicago: Fleming H. Revell Co. Price, \$1.50.

We seem, in this novel, to have pictures from life of a young girl's experience as a music student in Boston, a sales-girl in a large department store in Chicago with "\$2.50 a week and one per cent.," a worker in a sweat shop, and finally in a Deaconess' House. The story is sad, but it seems to be true to facts. The plot is interesting, although some of the details seem unnecessarily gross, and the book is evidently written with a good purpose.

The scheme to form a school for "trained helpers" will appeal to all housekeepers who have to face the servant problem.

TWO COMMUNION HYMS.

(AFTER THE PRAYER OF CONSECRATION.)

We hail Thee now, O Jesu,
Upon Thine Altar-throne,
Though sight and touch have failed us,
And faith perceives alone;
Thy love has veiled Thy Godhead,
And hid Thy power divine,
In mercy to our weakness,
Beneath an earthly sign.

We hail Thee now, O Jesu,
In silence hast Thou come,
For all the Hosts of Heaven
With wonderment are dumb—
So great the condescension,
So marvelous the love,
Which for our sakes, O Saviour,
Have drawn Thee from above.

We hail Thee now, O Jesu,
For law and type have ceased,
And Thou in each Communion
Art Sacrifice and Priest;
We offer to the Father,
In union, Lord, with Thee,
Thy precious Blood and Body
To cleanse and set us free.

We hail Thee now, O Jesu,
For death is drawing near,
And in Thy presence only
Its terrors disappear;
Dwell with us, sweetest Saviour,
And guide us through the night,
Till shadows end in glory,
And faith be lost in sight.

(AFTER RECEIVING THE BLESSED SACRAMENT.)

I have Thee now, O Jesu,
Enshrined within my soul,
In all Thy love and fulness,
With power to make me whole;
Though cold and so unworthy,
Though weak and stained with sin,
I opened to Thee, Jesu,
And Thou hast entered in.

I have Thee now, O Jesu,
And oh, the thrill divine,
To feel that Thou art in me,
To know that Thou art mine;
I have Thee, too, O Jesu,
As pledge of future bliss,
But faith is lost in wonder
At rapture more than this.

I have Thee now, O Jesu,
Purge all my dross away,
Light up my inmost being
With Thy full flood of day;
Do Thou, O Lord, shine through me
In all my words and ways,
Till others catch Thy glory
And join in endless praise.

I have Thee now, O Jesu,
Oh, nevermore depart,
Grant that no fresh offences
May drive Thee from my heart;
Till down the long, dark valley,
The path which Thou hast trod,
There dawns in cloudless splendor
The vision of my God.

FREDERICK GEORGE SCOTT.

THE SEPULCHRE OF CHRIST is not in Palestine. He is crucified wherever His brothers are slain without a cause; He lies buried wherever man, made in his Maker's image, lies entombed in ignorance, lest he should learn the right which the Divine Master gave him.—*Oliver Wendell Holmes.*

Papers For Lay Workers.

BY MARY J. SHEPPERSON.

HURT FEELINGS.

THE flat was a middle-class one in one of our large cities. The furnishing was plain, but comfortable. The woman herself was scrupulously neat, and of quiet, refined manners. I was making calls to invite people to our Church services, using industrial school and gymnasium as entering wedges.

"You are from the Episcopal Church?" she said. "Won't you come in, please?" Then, before I had scarcely seated myself: "I am glad to see you, because you are from the Church."

"You are a Churchwoman, then?"

"Yes, and, no. I was interested once, but I have not been for eighteen years."

"Might I ask why?"

"My feelings were hurt."

She had come, newly married, from her New England home to the city. A young curate, in welcoming her to the church, had remarked that she was living on a very "mixed" street, and had likely seen "better days."

"From these remarks, I saw that the Church only wanted rich people."

"But why," I pleaded, "should this *one* city church represent the Church to you any more than your own country church, which you had helped for years?"

"I often wish I had not left, for I have never wished to join any denomination, and I am very lonely."

She decided that she would like to see the rector, and would probably attend church as one of our parishioners. She agreed, too, that the street where she had been living was rather "mixed," as what street in the city is not? The allusion to "better days" was explained as a compliment. "Out of place, but well-meant," was her sole comment.

Another woman had been "hurt" by the envelope system, which plainly taught that "Salvation was not free." I think I showed her that "salvation" and "cushions" and "fuel" and "lights" were not synonymous terms.

"I suppose you were asked to stop for me to attend the fair," said one. "The rector has already sent me a notice about it, in spite of my regular attendance at church. Does he think me incapable of understanding the read notice? Now, he sends you. I shall certainly not attend. Money-making affair!"

The assurance that I had not been asked to call comforted her slightly; but the printed notice, which had not been also sent to me, was still a sore point. A brilliant idea struck me. Why should not two play at the same game?

"I cannot understand your having received this notice, and my having received none," I began; "but I shall understand it, and at once. Did you send anything to the fair? Have you been any more faithful to the church than I, that you should receive such attention?"

She had been wondering whom to blame, so I continued:

"I shall certainly find the guilty party for I shall speak to all the ladies in charge, and to the four clergymen and the sexton."

"The sexton?"

"Yes; he should have noticed the omission when mailing the notices."

"But he had so many to mail!"

"He might better have mailed fewer."

"Really, I see no reason for you to feel hurt, but my attention, church attendance, common-sense—all assailed, I cannot feel otherwise."

"No, I cannot understand *your* feeling hurt at all, but it is the lack of appreciation of *my* services, which so cuts me."

"Well, good-bye," I concluded. "How finely we have acted this little farce! Anyone might think us in earnest."

"You are not angry, then?"

"Why, not at all. Are you? I was only joking."

"So was I. I have no patience with people who are hurt over such trifles. I cannot understand them."

The next night she appeared with a friend.

THE EQUALITY of men can only be accomplished by the sovereignty of God.—Lord Beaconsfield.

THE WAY TO A MAN'S HEART.

BY RUTH HALL.

"OH, DEAR," sighed Mrs. Hunt, glancing up at the clock. "It does seem as if the days grew longer instead of shorter. I don't see how I am ever going to pass the time till dinner."

She reached laboriously for her book, which had fallen to the floor.

"Old ladies like you, Lydia Hunt," she muttered, "ought to like to sit, dressed up in a cap and fichu, here by the fire, and knit. I never did care to knit. And one can't read forever. I am not so feeble as the girls would make out, but my eyes do ache sometimes. That isn't anything queer. So do Frederick's. He has a great deal more trouble with his glasses than I do. And Gertrude is just tied down to that lorgnette. I guess, if it comes to that, I can see about as well as any of them. But I get sick and tired of reading."

With these voluble excuses she turned the leaves of her book to find her place.

"I've got the fidgets, sitting still so long," she continued, noticing the flutter of the pages. "And they make the print so fine. There's no sense in it. I don't think much of this book either. Oh, dear, I wish it was dinner time."

There came a tap at the door. Mrs. Hunt sat up in her armchair, patting her lace kerchief and adjusting her spectacles. Her face brightened, too, at the prospect of a diversion.

"Who is it?" she called. "Come in!"

A maid opened the door and stood on the threshold.

"Oh, Mrs. Hunt," she began, "the doctor hasn't come in, has he?"

"No, Mary. He said he had a funeral at five o'clock. He won't be home till late. Is it someone to see him?"

"Yes, ma'am; him, or either of the young ladies. I told the gentleman I was pretty sure they were all out. Miss Dorothy left word they'd be gone the whole of the afternoon."

"Shut the door, please, Mary," Mrs. Hunt requested. "I feel a draught. Miss Dorothy's helping at a bazaar on the East Side, somewhere. And Miss Hunt had a charity meeting, and a number of visits to pay. They won't be back till dark."

Mary had closed the door and advanced into the room. She was accustomed to these unnecessarily prolonged talks with her master's mother, and guessed something of the sense of isolation which snatched at any companionship. She listened respectfully to information she already possessed and then, with exquisite tact, she asked:

"Couldn't you see the gentleman yourself, Mrs. Hunt? I think it would be real nice if you would. Master would be so pleased. You know he hates to have anybody sent away."

As she expected, the faded eyes grew brighter at the notion of being of importance and use.

"Why, I suppose I could," the old lady rejoined. "There isn't any reason why not. Dear knows I have the time. It's warm in the drawing-room, of course?"

"Oh, yes ma'am; warm as toast. Now, shall I get out your other shoulder-shawl? And let me put in this hairpin, here. There! You look just as sweet as can be."

She bustled about the room, secretly amused as well as touched by the excitement Mrs. Hunt strove to disguise under a careless air.

"Who is the gentleman, Mary?" she inquired, peering casually, in passing, into her mirror. "Anybody I know?"

"I don't think so, ma'am. He didn't send up any card. He said his name was Joshua Sands. Master would understand."

Mrs. Hunt nodded consequentially. She had heard her son speak of this rich and generous vestryman.

"Well, I'll go right down." She shook out her skirts. "He can leave any message with me." She tossed her head, whispering this last sentence to herself. "I hope I should do as well for that as either of the girls."

So she descended the stairs.

Even Mary's kindly sympathy could scarcely guess with what resumption of gracious hospitality the rector's mother advanced into the long drawing-room. A portly, white-haired man rose to greet her.

"My son, Dr. Hunt, is not at home, Mr. Sands," she said, repeating her visitor's name in the old-fashioned, pleasantly personal manner. "And unfortunately both of his daughters are out. They are very useful young women," with a smile which he acknowledged. "I shall have your call all to myself."

"So I have the honor," Mr. Sands made a deep bow, "of forming the acquaintance of Mrs. Hunt?"

"Mrs. Benjamin Hunt." The grand-daughters would have

smiled at the obeisance with which these two saluted each other. "I gave up my home in Winterfield last spring, and came to live with my son."

"I remember. He told me, at the time, how happy he was to have his mother here."

They seated themselves in opposite chairs. Mrs. Hunt looked with a wistful air at her guest.

"I had kept house for fifty-three years," said she. "It was a terrible wrench to break up and come away."

"It must have been. I don't see how you could do it."

"I had to. There was nobody at liberty to live with me. And Frederick made such a fuss—you would suppose I was bed-ridden and blind the way he acted. Children take things into their own hands, after a while, Mr. Sands."

"So they do. I've got three sons. They're good as gold, all of them. And they've good wives. I live with the youngest. Sometimes I get so tired of their everlasting goodness to me, I feel as if I must fly out and tell them."

His kind eyes glared, for a moment, and his mellow voice grew loud. Mrs. Hunt laughed.

"I know," she chirruped. "I know exactly how you feel. It's the being made a doll of, and set on the shelf, like a doll, between the times of their playing with you. It's the having nothing to do, all day, and their just running in, and keeping you company, for fear you're dull. It's not being leaned on, nor turned to, for anything, any more. It's the being buried while you're living. That's just what I call it. And it's hard to bear."

Tears of self-pity filled her eyes.

"Of course, it seems mean to complain," she added hastily, "and of nothing worse than too much care. It's different enough from neglect. But, for all that, it's weary work."

"Tis so," the old man responded. "I don't have it quite like that, you understand. It would be different with a woman. And yet, since I retired from business, I don't know what to do with myself. James attends to everything for me, and his wife and the children wait on me hand and foot when I'm in the house—and when they're there. Young folks have lots to do nowadays, Mrs. Hunt, setting the affairs of this world straight."

They nodded to each other appreciation of this comment.

"I only wonder how we ever managed to get along without 'em," Mr. Sands continued. "But we did, didn't we, Mrs. Hunt?"

"Yes, indeed. Things went just as well, as far as I can see. And children were better brought up, if I do say it, Mr. Sands."

"I guess they were." Again the pleasant voice began to roar. "I had three boys and two girls—the girls are both dead now, but they lived to be women—and as nice a lot of children as you'd wish to see. If one of 'em had ever spoken up to me the way James' do to him, sometimes—why, they wouldn't; they'd as soon think of flying. James has never whipped his boys in his life. Whipping's gone out of fashion, Mrs. Hunt."

"Oh, I know it. And so has 'Children should be seen, and not heard.' They eat at the first table, too, no matter how much company there is. I don't see what we're coming to, I'm sure."

She drew a sigh of disdain. Her eyes sparkled. She sat straight and held her head proudly. She was a very pretty old lady.

"It's the schools they have nowadays that puts parents up to it," Mr. Sands declared. "Laura—that's James' wife—is always telling us what some kindergartner says. I don't believe in kindergartens, do you?"

Mrs. Hunt knew nothing about them, but she said, "No."

"I think they teach a lot of nonsense. I like the old A-b, ab, and the dunce-cap. I guess there isn't anything much better than the district school, after all."

"I guess not," said Mrs. Hunt.

"We learned something then, didn't we?"

"Yes, we did."

"I don't find the men and women nowadays are so much smarter than we were."

"They think they are," Mrs. Hunt replied. "Who ever asks for our opinions any more?"

They were enjoying themselves extremely—these naughty old people—but she caught herself up reproachfully at this.

"Not that I've a word to say against my own. Frederick's the best man in the world, and his daughters are good girls—good, useful girls. I'm sure the parish would go to pieces without them."

"Very nice young ladies," assented Joshua Sands. "For

all that, they don't come up to the women of our day and generation."

"I don't know as they do," said Mrs. Hunt, demurely.

Thus running in smoothest grooves of agreement the conversation kept steadily onward until the chime of a Cathedral clock recalled Mr. Sands to a sense of passing time.

"Bless my heart, I had no idea it was so late," he exclaimed, springing to his feet, "and I haven't said a word of what I came for. Dr. Hunt was to make me out a list—Oh, well, I can just as well drop in again."

"Yes, do," urged his hostess. "Frederick is always here on Thursday."

"I know. So are his daughters. Do you receive with them? They call it receiving, don't they?"

"They call it being at home. When we were young, Mr. Sands, it wasn't so unusual to be at home that we couldn't promise to do it more than one day out of seven."

"That's so. And are you at home on Thursday?"

"I am at home every day in the week," she answered, with a little toss of the head.

"Don't you ever go out with the others?"

"Not often. I feel the night air. And they fuss and cuddle me so. You would think it was worse for me than it is. Friday nights, when Frederick and the girls are at church, I'm 'most always here alone."

Knowing this, it was strange that Friday night was the time selected by Mr. Sands for his second attempt to see the rector. He called again to ask for the list he desired, and again the rector's mother came down to the drawing-room to make excuses for her son. To-night their talk ran upon modern fiction. There was so much to say on the subject that the others were at home before it seemed possible that service could be over.

"There isn't one of these new authors can hold a candle to Scott," asserted the old man. "I'd like to see one of 'em writing *Ivanhoe*, or *The Talisman*."

"Yes, I was brought up on Scott," Mrs. Hunt agreed. "And Dickens is a great favorite of mine. How I have cried over Paul Dombey and Little Nell! I used to read Dickens right through every year."

"Well, there's another author! They make fun of him nowadays, Mrs. Hunt; they know so much. But just let any of 'em try and see if they could write *The Pickwick Papers*. That's all."

Mrs. Hunt nodded her intense satisfaction.

"Husband always admired Bulwer," said she. "He considered *What Will He Do With It?* the greatest novel ever written."

"I never cared so much for Bulwer, myself," her guest replied. "But Lever—have you read any of Lever's books?"

Mrs. Hunt was familiar with *Jack Hinton*, because husband liked that, too.

"The girls bring me books from the library," she went on. "Miserable stuff, I call them—all chatter and nonsense, and sometimes," a soft flush covered her face from brow to chin, "they tell things that are real immodest."

"The newspapers are partly to blame for that," declared Mr. Sands. "Did you ever see such things as they print in the newspapers? All about murders—"

They were having a charming time, pulling to pieces one institution after another, and dwelling fondly upon the past to which they belonged. Suddenly the outer door opened; there was a murmur and the tread of feet in the hall. Mrs. Hunt sank back upon her chair.

"It's Frederick and the girls," said she.

In another moment, two blooming, big-framed, modern young women advanced boldly into the room. They were followed by their scholarly, pale-faced father, who peered through his spectacles curiously at the inmates of the drawing-room.

"Why, Grandmamma!" cried Dorothy.

"Here is Mr. Sands, Frederick, come to see you," announced the old lady.

After the errand had been stated, and their visitor was gone, Miss Hunt seated herself on the arm of her grandmother's chair, straightening her cap. "She is always straightening my cap," thought Mrs. Hunt, although she patted the girl's hand in affectionate thanks.

"It is a shame that you should be brought down to entertain father's parishioners," murmured Gertrude. "I supposed the servants understood you were never to be bothered. I shall speak very sharply to Mary."

"Mary wasn't to blame. I told her I would just as lief. I hadn't anything else to do."

For some reason Mrs. Hunt failed to mention the first visit. Her family had no idea to what extent she had behaved as hostess.

"I do believe she enjoys the being of use," said Dorothy, when the sisters had gone up-stairs. "It must be hard, sometimes, to have no duties whatever. She really seemed pleased and important over that old bore's visit. I am afraid she is lonely, too."

"Oh, yes," Gertrude assented, vaguely, and fell to talking of the Ludlum's luncheon, to which they had been bidden.

But, although there was thus a tacit agreement to leave Grandmamma to her own devices in this branch of parochial work, Mr. Sands did not at once repeat his visit. The night after Thanksgiving came before his name was again announced. Mrs. Hunt was alone, and he had asked especially for her.

He brought a fresh grievance. James' wife had served a dinner on the holiday that belied all the traditions of the season.

"Raw oysters!" complained the old man, "and soup and fish and salad, and what not. No cranberries, no onions, no stewed corn. If it wasn't for a sliver of turkey for one course, you'd never have guessed what day it was."

"We didn't have any pie." Mrs. Hunt chimed in. "Not pun'kin, or mince. Did you?"

"Pie? No!" he roared. "Laura's too high-toned for pie. We had ice cream—ice cream for Thanksgiving!—and a plum pudding set on fire. The children thought it was funny. I didn't. It made me mad."

From these present shortcomings, they fell to comparing memories of dishes eaten with the appetite of youth. Mr. Sands asked if she had ever made cream biscuits, and she said cream biscuits and hot maple syrup were Husband's favorite supper dish, along in March, when fresh sugar was brought to town.

"Oh, and a baked Injun pudding, Mrs. Hunt! There isn't anything better than a baked Injun pudding, if it's done just right. I wish I had a saucer this minute."

"It needs a brick oven for Injun pudding," Mrs. Hunt remarked, "or for baked beans, either. I declare," her eyes sparkled, "I'd like to set you down to some of my baked beans."

"I'd like to have you."

Was that the straw which turned the current away from fear of man and a sense of the ridiculous? Or was there a natural outcome to the friendship maintained secretly for weeks between two homesick old souls, stranded forlornly upon a foreign shore? Whether it was the thought of Mrs. Hunt's cooking, and the thought of having once more a kitchen wherein to cook, or whatever other cause influenced them, certain it is that one day, in the New Year, Gertrude Hunt threw open the study door where her father was writing his sermon.

"Something dreadful has happened," she gasped. "Grandmamma is not in her room. I can't find her."

The clergyman sprang to his feet, steadying himself by the table.

"You don't mean she has left the house?" His face was grey with fright.

"I mean—I don't know what to think. There was this on her dressing-table."

"This" was an envelope directed to Dr. Hunt. He tore it apart and seized the sheet it contained. He read aloud these words, written in a wavering, delicate script:

"I don't want you to blame me, nor him, and we neither of us would like to hear it talked about. We know what is best for us, better than anybody else, but you might think it queer, and so might his folks. So we made up our minds to elope."

"Father," cried Gertrude, clasping her hands to her head, "what does it mean? What does it say? Is Grandmamma playing a joke?"

"Rather a practical joke, I'm afraid," replied the rector, grimly. "She has added her address. See here: 'Write to me at Winterfield: Mrs. Joshua Sands.'"

God never promised us happiness here in any perfect form; and they who complain most of its absence are commonly those who have least deserved it, and have done least to secure it for themselves and to provide it for others.—*George Bachelor.*

A SINGLE PAGE of plausible falsehood may pervert an unprejudiced mind so that a whole volume of truth will hardly restore it.—*Charles W. Stoddard.*

The Family Fireside

OF SUCH IS THE KINGDOM OF HEAVEN.

O, dear little childish feet
That hesitate as they go,
Doing Christ's errands of lovingness
Through the sad world, to and fro.

O, dear little rose-leaf hands
That are strong, though they seem so weak,
With a touch of the Father's tenderness
Caressing the faded cheek.

O, little lips, dewy and fresh,
Where love's sweet treasures hide,
O'erflowing with heavenly messages
Our wandering feet to guide.

O, beautiful childish eyes,
Where the Master's spirit glows
With a sweet, unconscious blessedness,
As the fragrance falls from a rose.

O, little hearts tender, to you
Is God's way of loving given,
And He has writ on each pure, fair brow
"Of such is the Kingdom of Heaven."

—KATHRYN C. WHEELER.

SOME TIMELY GAMES.

WANDERING MINSTRELS.

IT AFFORDS a pleasant variety when three or four persons having learned any national airs, dress themselves in appropriate costume, and then are introduced as wandering minstrels. If mountain airs are selected, an excellent effect is produced by commencing the melody in a distant apartment, with the door shut, which is gradually opened, and the singers slowly draw near, as if advancing over the mountains.

ANIMALS.

Another amusement is the dressing up and personating different animals. A large elephant can be made of a framework of cane, whalebone and calico, supported by two boys, one of whom must walk inside the front pair of legs, and the other in the hinder ones. A keeper, in Indian costume, must attend, relating ludicrous stories of the large creature. A short, fat boy can represent a large white owl, and a taller one can represent an ostrich, whose long neck can be formed of a lady's fur boa. Fanciful stories from their keepers will add to the evening's entertainment. The more ridiculous the keepers dress and act, the better.

SHE CAN DO LITTLE WHO CAN'T DO THIS.

This is played with a pair of tongs. The player who understands it, places her left hand on the knob of the tongs and the other one on one of its legs. She then knocks the tongs on the floor three times, raising one of the legs and saying, "She can do little who can't do this." The next person then takes them, knocks on the floor, and repeats the words, and if not acquainted with the play, has probably not held them in the proper position to do it successfully. The tongs are then passed to all of the company in turn, each one trying to do it right, but few will chance to hold them exactly as the first one did. But if any are familiar with the play, they must not tell the others until all have tried. Forfeits can be exacted of all who fail to do it correctly.

THE WHISTLE.

A whistle, with a string attached to it, is to be secretly fastened to the back of one of the company. He is to be placed in the centre of a circle of the players, and another whistle is to be shown him, which he is to find. When his back is turned, someone behind him seizes the whistle, blows it, and drops it quickly; he hearing it, will turn around instantly, when another person must blow it again, and so keep him constantly turning

around and about in hopes to find the whistle, which he supposes to be passing from hand to hand around the circle.

THE TRESPASSERS.

The room being divided by a fixed line, visible by means of the pattern of the carpet, or by a piece of tape, all but one take possession of one of the lots of ground. The solitary person left out is seated, blindfolded, in the middle of the vacant lot, and some twelve or fourteen small articles are scattered about before him on the floor. The object of the game is to steal one by one these articles, so softly as not to be caught by the blind man; who, as soon as he hears a sound approaching, is at liberty to remove his band from his eyes and pursue the offender. If caught on the owner's lot, he is put in prison—that is, behind some table until the game is ended. Here, also, are banished all similarly taken in the act; but should the blind owner not succeed in taking a single prisoner before his game is all gone, then he is bound by the rules of the game to play the owner over again. Of course the trespassers are safe the moment they cross the boundary line and arrive in their own territory.

STRANGE SEAWEED.

It is not only necessity that is the "mother of Invention." An accident has frequently led to the discovery of an important principle in mechanics.

In 1846, Werner Siemens, of Berlin, discovered the nonconducting property of gutta-percha. He coated several miles of copper wire with gutta-percha, and submerged it in the Rhine from Deutz to Cologne. Electric communication was thus established beneath the water from shore to shore.

In 1850, a submarine cable was laid across the English Channel from Dover to Cape Grisnez. It consisted of a half-inch copper wire covered with nothing but gutta-percha, and loaded with lead to keep it down. The communication was perfect for a day, and then the wire refused to act. The electrical engineers were unable to explain the facts.

At last the mystery was cleared up. A French fisherman set his trawl off Cape Grisnez. When he hauled it in he picked up the submerged cable, from which he cut off a piece. This piece he carried in triumph to Boulogne, where he exhibited it as a specimen of rare seaweed with its center filled with gold.

The ignorant man had mistaken the copper wire for gold, but unwittingly he had served the electricians.

It set them thinking.

They saw from the accident that it was not sufficient perfectly to insulate the cable, but that it must also be protected. In 1851 there was laid across the Channel a cable twenty-four miles long, consisting of four copper wires, insulated by gutta-percha, covered with tarred yarn, and protected with another covering of galvanized iron wires.

That submarine cable proved a success, and ocean telegraphy became possible through an accident which caused temporary disappointment and annoyance, but which compelled invention.—*Classmate.*

Now I say, if we are to believe such a creed as this (the Agnostic's), we must have evidence for it little if at all short of certainty. And when we ask the English school of philosophers for their proofs, what do they offer us? Why, they say we cannot imagine how consciousness continues to exist after death; which piece of evidence, if it is good for anything, would disprove the present life as well as the future. We cannot imagine how consciousness exists at all. What it is, and what it depends on, we have not the faintest notion. Whereas, in favor of the doctrine of immortality, we may urge the argument which is commonly advanced in favor of the theory of evolution, viz., it explains phenomena which are otherwise inexplicable. It solves the riddle of life. We find within ourselves a thirst for happiness, and yet we are never happy. We find within ourselves a yearning for moral perfectness, and yet we are miserably imperfect. We find within ourselves a sentiment of justice, and yet this sentiment is being forever violated by the fortunes and misfortunes of our neighbors. Immortality, and immortality alone, can harmonize these strange contradictions. And immortality not only solves the problem of life, but solves it satisfactorily. To Koheleth and to those who disbelieve in a future state, our gladdest joy is but a transient ray of light darting athwart the dismal passage to the tomb. To St. Paul and those who believe in a future life, our direst affliction is but a passing cloud as necessary to our welfare as the sunshine which for the moment it conceals; it is but one of the "all things" working together for our good—working out for us a far more exceeding and an eternal weight of glory.—*A. W. Momerie.*

WHAT the Lord designed to do by the miraculous is already done; what He designed to do by the supernatural is not yet done—is still in process.—*James McDougal.*

HOUSEHOLD HINTS.

WHEN you wish to serve green vegetables and have them really green, let them cook with the cover off.

PAINT SPOTS can be removed from clothing by an application of equal parts of ammonia and spirits of turpentine.

WHEN food is scorched remove the vessel in which it is cooked from the stove and quickly set in a pan of cold water.

AN ECONOMICAL dessert is made of stale cake. Cut in slices about an inch thick, toast and serve with whipped cream or a thick sauce.

SOMETIMES the tail and thin part of a fish will brown too hard or even burn in the baking. Cover with buttered paper kept in place with toothpicks.

EITHER ripe or green plums make delicious jelly. Cook the fruit until it is a pulp, strain, measure the juice, add a pound for pound of hot sugar, and boil twenty minutes.

THE CRUSTS that are cut from bread when making sandwiches, if browned in the oven until crisp, then rolled, makes a good breakfast dish. Serve with cream.

IN MAKING tomato sauce, which is so nice to serve with fish, thicken with arrow root instead of flour and the sauce will be clear and red instead of a murky pink.

BREAD PUDDING, if baked in small cups and served with fruit sauce, will be more tempting and more palatable than when baked in one large pudding in the old-fashioned way.

WHEN cooking fruit, never use a tin spoon for stirring it, as it will spoil both the color and the flavor. Use a silver, wooden or granite spoon.

IF you happen to have a very small amount of cold spinach left over, chop it fine, reheat, adding some butter and seasoning if required, then serve it on diamonds of buttered toast garnished with rings of hard-boiled egg.

A FINE sauce for serving with any kind of plain pudding is made by beating one-half a cupful of butter and one cupful of sugar to a cream. To this add one cupful of mashed fruit, fresh or preserved, and the beaten white of an egg.

A Dainty BREAKFAST DISH is made of oatmeal and berries. Cook the oatmeal the day before, pour it in shallow cups to mold, and place them in the ice-box over night. In the morning turn the oatmeal into saucers and fill in with fresh berries.

WHEN you have a saucer of cold beet pickles left which it seems hard to get rid of, chop them slightly, make a sauce from four tablespoonfuls of vinegar, one tablespoonful of brown sugar, and one of butter. Let it boil up, then add the beets and serve hot.

CAN FRUIT, that is if you have patience to do it carefully, for it will be invaluable in the winter. Vegetables cooked in boiling water and canned exactly as fruit is managed will come out good. They must, however, be kept in a dark place. When tomatoes are to be canned, drain off all the water possible, heat and when the clear water rises dip it off, so that the tomatoes will be solid. Heat again and put in cans.

GOOSEBERRY TART constitutes a delicious summer desert. Top and tail a quart of green gooseberries; put into a porcelain saucepan with water enough to prevent burning, and stew slowly until they break, stirring often. Sweeten abundantly and set away to cool. When cold pour into a pie dish lined with puff paste, cover with a top crust and bake in a good oven. When cold sprinkle a little powdered sugar over the top and serve.

FEW HOUSEWIVES appreciate how delicious gooseberry jelly is. One and one-half cups of water should be allowed to each pint of berries and they should be cooked until they are broken, then turned into a jelly bag and allowed to drain over night; in the morning measure the juice and boil rapidly for ten minutes; then add a pound of granulated sugar to every pint of juice and boil steadily for ten minutes longer. Skim while boiling and when done pour into heated glasses, filling well, and seal.

GREASE SPOTS must be removed by solvents or absorbents. If the spot be fresh and the color of the fabric will not be changed by heat, the easiest method of removal is to place white blotting-paper above and under the spot and then to stand an iron upon it—not hot enough to color the paper. Another effective measure is to cover the spot with pulverized French chalk dry or with the same chalk or Fuller's earth moistened in benzine, to remain twenty-four hours and then be renewed if necessary, always brushing it off, however, with a soft brush.

DURING the months of fresh fruits the table linen should never be sent to the laundress until it has been carefully inspected for stains. The method of removal before they are "set," with soap and washing fluids, is simple. Stretch the cloth containing the stain over a bowl, and, holding a tea-kettle as high as possible, slowly pour boiling water through the spot. It will quickly disappear. The sooner the stain is removed the more easy will be the process. If a fruit stain is of long standing and does not yield to the hot water treatment, it can be taken out by soaking it in a solution of chloride of lime.

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Church Kalender.



Mar. 29—Fifth Sunday (Passion) in Lent.

April 1—Wednesday. Fast.
 " 2—Thursday. Fast.
 " 3—Friday. Fast.
 " 4—Saturday. Fast.
 " 5—Sixth (Palm) Sunday in Lent.
 " 6—Monday before Easter. Fast.
 " 7—Tuesday before Easter. Fast.
 " 8—Wednesday before Easter. Fast.
 " 9—Maundy Thursday. Fast.
 " 10—Good Friday. Fast.
 " 11—Easter Even. Fast.
 " 12—Easter Day.
 " 13—Monday in Easter.
 " 14—Tuesday in Easter.
 " 17—Friday. Fast.
 " 19—First Sunday (Low) after Easter.
 " 24—Friday. Fast.
 " 25—Saturday. St. Mark, Evangelist.
 " 26—Second Sunday after Easter.

Personal Mention.

THE address of the Rev. JOHN ANKETELL is West Burlington, Otsego Co., New York.

THE Rev. DAVID J. AYERS, who for the past eighteen years has been rector of Trinity Church, Haverhill, Mass., has tendered his resignation on account of ill health.

THE Rev. W. E. CALLENDER, who has been in charge of St. Andrew's mission, Greenville, S. C., has been appointed to the care of the churches at Mount Pleasant, Sullivan's Island, S. C.

THE Rev. D. H. CLARKSON, now of North Dakota, has accepted an appointment as curate at St. Timothy's Church, Roxboro', Philadelphia, and will enter upon his duties at once after Easter.

THE Rev. Dr. GEORGE H. CORNELL, late of Sioux City, Iowa, has accepted a call to the Cathedral of St. Augusta, Sioux Falls, S. D.

THE Rev. C. E. DEUEL, Dean of St. Michael's Cathedral, Boise, is expected to take the rectorship of the Church of the Atonement, Edgewater, Ill., vacant by the resignation of the Rev. J. M. D. Davidson.

THE Rev. A. W. HIGBY of Moline, Ill., has been elected rector of St. Paul's Church, Oklahoma City, Okl.

THE Rev. JOHN DOWS HILLS has accepted the rectorship of Christ Church, Oil City, Pa., and has entered upon his duties.

UNTIL after Easter, the address of the Rev. WILLIAM M. JEFFERIS, D.D., rector of Calvary Church, Wilmington, Delaware, will be, Hotel Hamilton, Bermuda.

THE new address of the Rev. HERBERT LOUIS MARVIN is Trinity Church Rectory, 1313 Lincoln St., Anderson, Ind.

THE Rev. J. H. M. NODDER, enters upon his work at the Cathedral, Chicago, before Easter.

THE Rev. A. BASIL PERRY's address has been changed to 214 S. Third St., Muskogee, Ind. Terr.

THE address of the Rev. C. J. SHRIMPTON is Drewsville, N. H.

THE Rev. GEO. S. SINCLAIR, now assistant at Christ Church Cathedral, St. Louis, has been called to Zion Church, Oconomowoc, Wis.

THE address of the Rev. EDMUND BANKS SMITH is changed from 141 Lexington Ave., to St. John's Church, Fort Hamilton, New York City.

THE Rev. H. B. SMITH of Whitewater, Wis., has received a call to St. James' Church, Fayetteville, Ark.

THE Rev. WALTER S. TROWBRIDGE of Springfield, Mo., has accepted a call to St. John's Church, Omaha, to succeed the Rev. Charles Herbert Young, who goes to Christ Church, Chicago. Mr. Trowbridge will enter upon his work about May 15th.

THE Rev. FREDERICK T. WEBB, D.D., formerly of Minneapolis, is now acting temporarily in charge of St. Luke's Church, Tacoma, Wash., of which the Rev. Thos. E. Winecoff has resigned.

THE Rev. EDWIN D. WEED has resigned the curacy of St. Paul's Church, Brooklyn N. Y., and entered upon the rectorship of the Church of Our Saviour, North Platte, Neb.

ORDINATIONS.

DEACONS.

OHIO.—At Trinity Church, Jefferson, on Wednesday, March 4th, Mr. JAY F. ULLERY was ordered deacon by the Bishop of the Diocese. Morning prayer having been said, a sermon on The Life of Service was preached by Archdeacon Abbott. The Rev. Jay C. Hathaway of St. Paul's, Conneaut, a close friend of the candidate, was the presenter.

Much interest attaches to this ordination inasmuch as Mr. Ullery was, at one time, a minister of the Campbellite communion; he was then, for some years, Superintendent of the public schools at Conneaut, and he has many friends who rejoice in his having found the Church of God, and consecrated his abilities and experience to her service.

TEXAS.—On March 13th, at Trinity Church, Galveston, by the Bishop of the Diocese, STEPHEN MOYLAN BIRD. The preacher was the Rev. H. J. Brown of Houston. He referred feelingly to the father of the young man and his works in this community and called to mind the fact that he who now stood for ordination in the church in which his father had preached, was baptized, instructed, and strengthened in the same edifice.

PRIESTS.

ALASKA.—At Holy Trinity Church, Juneau, on March 8th, as stated under the Diocesan head, the Rev. JOHN E. HUHN and the Rev. CHRISTIAN A. ROTH.

MINNESOTA.—On the Second Sunday in Lent, at All Saints' Church, Northfield, the Rt. Rev. Samuel Cook Edsall advanced to the priesthood. The Rev. EVERETT WILSON COUPER, who has served as minister in charge of All Saints' since his ordination, last June. The Rev. W. P. Ten Broeck, Professor at Seabury Divinity School, and former rector of All Saints', preached the sermon, and the Rev. Alfred A. Butler, D.D., Warden of Seabury Divinity School, presented the candidate.

DIED.

BLISS.—At Burlington, Vt., on March 17th, the Rev. J. ISHAM BLISS, D.D., senior priest of the Diocese of Vermont, aged 72 years.

MORENO.—Sunday, March 8th, the Rev. EBEN DORR MORENO, aged 42, eldest son of the late J. U. Moreno of Pensacola, Fla., and beloved husband of Annie H. Douglas.

"May we go where He is gone,
 Rest and reign with Him in heaven."

SISTER HELEN.—At the Mother House, Peckskill, N. Y., in the early morning of March 17, 1903, SISTER HELEN, of the Community of Saint Mary.

Jesu, Mercy!

SLACK.—Entered into rest, at Allen's Hill, N. Y., March 15, 1903, BETSEY SLACK, widow of David Slack. Aged 93 years.

WANTED.

POSITIONS WANTED.

AN EXPERIENCED CHOIRMASTER, organist of ability, desires a Church position, with field for teaching. Earnest worker, reliable, Churchman. References and testimonials. Address, ORGANIST, 1028 Tippecanoe St. Lafayette, Ind.

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PARISH AND CHURCH.

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COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

TRAVEL.

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THE UNDERSIGNED OFFERS FREE to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. MARTIN TOWNSEND, Newark, Ohio.

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ORGAN—First-class Mason & Hamlin two-manual organ. Apply RECTOR GRACE CHURCH, Millbrook, N. Y.

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FINE RESIDENCE, on the best street in the city, within five minutes' walk of Kemper Hall. All modern improvements. Address J. L. HEWITT, Kenosha, Wis.

FINE SUMMER RESORT.

CHURCHMEN should know that two swift steamers are being constructed for the Chicago-South Haven run, and also that a \$3,000 brick church is being erected by the members and friends of the Church. Parishes and individuals interested in Domestic Missionary work may aid us in helping to furnish an altar, pews, and windows. The latter can be purchased for from \$15 to \$20 each. Two are already provided by the young people of our Sunday School, and ten more are needed. Address (Rev.) WOODFORD P. LAW, Epiphany Mission, South Haven, Mich.

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The extraordinary growth and prosperity of our publishing department, necessitates an immediate expenditure of a large sum of money for additional machinery. We are adding several large presses of the most approved patterns, with automatic feeders; also additional Linotype machines and other machinery necessary to take care of the printing and making of our periodicals and book publications.

The rapid expansion of our work makes it necessary to complete the improvements now going on without delay. Therefore to meet this large expenditure at once, we have arranged to issue \$35,000 in gold bonds, bearing 5 per cent interest, payable semi-annually. The bonds will be issued in series, maturing in five, ten, fifteen, twenty, and twenty-five years. Each bond will be certified by the Wisconsin Fidelity & Trust Co. of Milwaukee, who will act as

trustees for the bondholders. These bonds are amply secured by a first mortgage on the entire publishing plant of The Young Churchman Company.

The bonds, Coupon or Registered, are issued for \$250 each, in order to make a first-class investment for small investors, and one can buy one or more bonds as may be desired. Intending investors will be given full particulars on application. We say to our friends with the fullest confidence, that this is an investment of the highest grade of security, covering as it does, a business which has now reached so favorable a position; and is rapidly growing and expanding.

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NOTICE.

**The General Clergy Relief Fund
of the Episcopal Church in the United States**

For Legal Title for use in making Wills see various Church Almanacs

**OBJECT: Pensioning of the Clergy and the
Widows and Orphans of the same.**

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.
All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and Her WORKERS. See Canon 8, Title 3.

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SOCIETY**

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

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The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

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OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.
Pearl-Maiden. A Tale of the Fall of Jerusalem. By Rider Haggard, author of *Jess, She, Lyseth*, etc.

FLEMING H. REVELL CO. Chicago.
The Homeland of the Bible. Travels and Studies in the Holy Land. By the Rev. J. P. MacPhie, M.A.
The Bible and Modern Criticism. By Sir Robert Anderson, K.C.B., LL.D. With Pre-

face by the Rt. Rev. H. C. G. Moule, D.D., Lord Bishop of Durham.

The Heart of John Wesley's Journal. With an Introduction by Hugh Price Hughes, M.A., and an appreciation of the Journal by Augustine Birrell, K.C. Edited by Percy Livingstone Parker. Price, \$1.50 net.

Dieblers in the Mist. By Norman Maclean.

The Life of Joseph Parker Pastor of City Temple, London. By William Adamson, D.D. With Portraits. Price, \$1.75 net.

About Money. Talks to Children. By Percy Wayland Sinks, author of *Popular Amusements and the Christian Life*, etc. Price, 40 cents net.

Sundays and Week Days with Children. Including Daily Texts, Lessons, Songs, and Recitations, also Thoughts for Older Folks. By Mrs. Virginia J. Kent. With Introduction by Lucy Rider Meyer. Price, 75 cents net.

Talks to Boys and Girls. Kite Talks, Random Talks, The Life I Ought to Live. By Sydney Strong.

RIVINGTONS. London.
Meditations on the Epistle of St. James. By Ethel Romanes, author of *Life of G. J. Romanes, Thoughts in the Collects*, etc., etc. Price, 2/- net.

THE HOBART CO. New York.
A Daughter of the Sioux. A Tale of the Indian Frontier. By Gen. Chas. King, author of *The Colonel's Daughter, An Army Wife*, etc., etc.

SCOTT HEIGHTS BOOK CO. Des Moines, Iowa.
The Road. The Ever-Existent, Universal and only Religion of God. Its Presence in all the Religions and Civilizations of the World, and the present crisis in Christianity. By Chas. C. Harrah. Price, 25 cts.

A. C. ARMSTRONG & SON, New York. (Through A. C. McClurg & Co.)
Thirsting for the Springs. By J. H. Jowett, M.A., author of *Apostolic Optimism, Brooks by the Traveller's Way*, etc. Price, \$1.25.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)
From the Unvarying Star. By Elsworth Lawson, author of *Euphrosyne and Her Golden Book*. Price, \$1.50.

PAMPHLETS.

Tenth Annual Report of the House of The Annunciation for Crippled and Incurable Children, under the care of the Sisters of the Annunciation, New York.



The Church at Work



**PAN-AMERICAN CONFERENCE OF
BISHOPS.**

IN FURTHER explanation of the Conference of all American Bishops to be held in Washington, next October, it may be explained that this plan is largely the outcome of a suggestion of the Bishop of Kentucky. While he was in Montreal last fall in attendance upon the General Synod of the Church of England in Canada, he presented the idea to the House of Bishops of that Synod, saying that if it received their approval, he believed it would be approved by the American Bishops as well. The Canadian House of Bishops therefore passed resolutions of enthusiastic approval. The matter was afterward presented to the American House of Bishops at their Philadelphia session, last October, by which it was endorsed, and a committee consisting of the Bishops of Kentucky, Ohio, and Washington was appointed to make arrangements for the Conference.

In due course the invitations were sent out, the letter of invitation being as follows:

"PROVIDENCE, Rhode Island, March 12, 1903.
"To the Right Reverend the Bishop of

"MY DEAR BROTHER:—Acting by request of many of the Bishops in the United States, and of the House of Bishops of the Church in Canada, I have determined to invite all the Bishops of our Communion in the Western World to a Conference for the consideration of questions and problems presenting themselves in peculiar form to the administrators of the Church in all America.

"It is proposed that the Conference shall be held in Washington, D. C., shall begin on Tuesday, October 20th next, and shall continue through the days of that week.

"In the week following, in the same place, will be held the Annual Missionary Council of the Church in the United States, which, it is believed, will be interesting to our visiting brethren, and to which their presence and counsel will give an added value.

"I write therefore, my dear brother, to invite you to attend this Conference, and I ask

that in your reply you will suggest at least one subject which you may desire to have discussed by your brethren.

"The Bishop of Washington requests me to say that the Churchmen of Washington will be pleased to entertain you during your stay in their city.

"As the time for preparation is not very long, I beg that you will send me a reply as speedily as you can.

"I earnestly hope that you will be able to attend, and I am

"Faithfully yours,
"THOMAS M. CLARK,
"Presiding Bishop.

"By THOS. U. DUDLEY,
"Assessor."

"Please send reply to Bishop Dudley, Louisville, Ky., U. S. A.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

A Valuable Gift to the Diocese.

THERE has recently come into the possession of the Diocese of Alabama, an article of

beauty, value, and interest. It is a gold snuff box, large and massive, three inches wide, by four broad and an inch deep, richly embossed and engraved. The gold alone is said to be worth \$350.

The box was willed to the Diocese by the late Mrs. John E. Moore, the same who willed also the money for the erection of a John E. Moore memorial home which the Diocese gave to the Confederate Soldiers' Home at Mountain Creek.

The box is kept in the vault of a local bank for safety. It was once the property of Pope Pius IX.

The history of the box is written in Italian, and is preserved within.

The following is the translation:

"The box was originally given by Napoleon I. to a person of high rank, thought to be the Cardinal Archbishop of Paris; after a long time it was sold and the name of the person to whom Napoleon gave it was taken off. The box was bought by Pope Pius IX. for 5,375 francs, and presented by him to Prince Massimo, father of the present prince. This box was highly appreciated by Prince Massimo as of great artistic value and kept by him and showed on all occasions, as a rare and curious work of art. At his death his son inherited an immense fortune, and three millions of francs in gold. Although a married man with three daughters, and a man of 50 years of age, this son of the old prince, to whom the Pope gave the box, contracted the relationship of wife (?) with a woman, on whom he spent not only the three millions in money, which he had inherited, but part of the family jewels, and several landed estates. Then the box was put in a bank of pawn broker's shop for 750 francs to be forfeited in four months if the 750 francs were not paid, and the box was sold to Mr. Herbert at Hotel Costanza, an American, for 800 francs. This gentleman bought it to present to Cardinal Sanfelice, on the occasion when Pope Leo XIII. nominated him Cardinal; but having seen that other persons had presented to the Cardinal gold boxes, and although his box was superior to the others, he felt a delicacy in presenting it, and gave instead a ring set with diamonds and sapphires, and having no use for the box, consented to sell it at the price he gave, 800 francs.

The treasure has been pronounced genuine by Tiffany & Co. of New York, and it is now in the custody of Bishop Beckwith, who offers it for sale for the benefit of the Diocese.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Convocation Unanimous for a Better Name—Ordination in Juneau.

A CONVOCATION of the clergy, with certain of the laity, met on Saturday in Ember week. Among other subjects coming before this body was a consideration of the Name of the Church. It was unanimously voted that the present name should be dropped by the next General Convention. After a favorable consideration of the name proposed in the Milwaukee Memorial, it was agreed upon by those present to recommend as a fitting substitute for the present cumbersome and misleading title, the name: "The Church in the United States of America." Since this vote cannot include the clergy of the Northwest and Yukon Districts, the Secretary of the Convocation was instructed to obtain by letter from the clergy and laity still entitled to vote, their judgment on this point. The Rev. James G. Cameron was chosen delegate to the General Convention and the Rev. Thomas Jenkins, alternate. John H. Cobb, Esq., Chancellor, was chosen lay delegate.

THE LENTEN Ember week in the Missionary Jurisdiction of Alaska was signalized by a series of services at the Church of the Holy Trinity, Juneau, with special addresses nightly by the Bishop, assisted by the clergy

present. On Saturday evening a missionary meeting was held. On the Second Sunday in Lent, March 8, the Rev. Christian A.



REV. CHRISTIAN A. ROTH.

Roth, a graduate of the General Theological Seminary, formerly a communicant of Grace Church, Newark, N. J., now in charge of the Church of the Holy Trinity, Juneau, and the Rev. John E. Huhn of the Theological Seminary of Virginia, formerly of the Diocese of North Carolina, in charge of St. Luke's Church, Douglas, were admitted to the order of the priesthood. The candidates were presented severally by the Rev. James G. Cameron of St. Saviour's Church, Skagway, and the Rev. Thomas Jenkins of St. Agnes' mission, Ketchikan. The Holy Eucharist was celebrated at 8 A. M. The ordination service, preceded by matins, was held at 11 o'clock. A large congregation was in attendance. This service had a peculiar interest since it was the first ordination to the priesthood occurring in Alaska. The music was well rendered by a large choir, including a chorus of male voices. An able sermon on the duties of the priest and of his relations to his flock, with words of special exhortation and cheer to those awaiting ordination, was preached by the Bishop.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Progress at Camden.

THE REV. HOWARD INGHAM, late of Cleveland, Ohio, has been in charge of St. John's Church, Camden, since Christmas. Much interest has been aroused by the Lenten services and many souls are being helped and uplifted by his strong, earnest, and reverent teaching. The subject of Missions has been taken up with renewed enthusiasm by the parish. In the Sunday School, special missionary services are held on the first Sunday in each month, when addresses are given by prominent laymen, on the different phases of the work. The last address, by the Hon. E. A. Schicker, was given, by special request, to the congregation at the 11 o'clock service. The subject, "The Domestic and Foreign Missionary Society" was presented in an interesting manner. The expenses of the Sunday School are paid by the parish, in order that the children may have the privilege of giving their offerings to the Board of Missions—or to some special field.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.
Noonday Services in San Francisco.

NOONDAY services under the auspices of the Brotherhood of St. Andrew are conducted daily throughout Lent in the rooms of the Chamber of Commerce in San Francisco, special preachers being appointed for each day. Those for the present week were the Rev. Ernest Bradley, curate of Grace Church; Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento; Rev. Fred'k W. Clappett, D.D., rector of Trinity Church; Rev. Herbert Parrish, rector Church of the Advent; Rev. W. N.

Guthrie, Alameda; and Rt. Rev. W. F. Nichols, D.D., Bishop of California.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Illness of the Bishop—Remarkable Decision to a Law Suit—Large Confirmation Class—Work at St. Bartholomew's—Mission at Rockford—A Pleasant Incident.

BISHOP McLAREN went to Sycamore last week, and some alarm was caused by the intelligence that he was attacked on Thursday by fainting spells, and angina pectoris; also that Mrs. McLaren was in a serious condition. Later reports, however, were much more reassuring, and it was stated that the first reports were much exaggerated. He returned from Sycamore on Saturday, confirmed a class of 26 in St. Chrysostom's on Sunday morning, and preached on the text, "God loveth a cheerful giver."

The Bishop Coadjutor was delayed so much—9 hours—on his return from Canada as to be compelled to telegraph cancelling his appointment for Confirmation at St. Ansgarius'.

ON THE 16th Judge Dunne, to whose arbitration were submitted the financial differences between the Rev. C. R. D. Crittenton, a former rector, and the vestry of All Saints', Ravenswood, gave a verdict in favor of the former. Inasmuch as the late rector was alleged to have weakened the parochial resources by acts of which many of the congregation disapproved, the arbiter, a Roman Catholic, by the way, deducted the accruing interest, and one-tenth of the balance of the claim, leaving a judgment of \$850 to be satisfied.

Apparently, according to this decision, the less one teaches, the more he earns as a teacher!

THE CONFIRMATION, on the evening of the 20th, by Bishop White of Michigan City, acting for Bishop Coadjutor Anderson, who could not get back in time from the burial of his father, marks a record not only for St. Peter's parish, (not yet 20 years old), and the Diocese, but also for the Church in the West—in fact for the whole country, excepting New York. The sacred edifice was packed. There were 166 candidates who, with their friends, were admitted by card. Simply as a spectacle the scene was as unique as it was inspiring. Of the total, 92 were adults. The males numbered 75, and the females (all wearing appropriate veils), 91. But a still more interesting classification is that of the early religious associations of this class, prepared with singular care by the rector, the Rev. Frank Du Moulin and his efficient staff of three, comprising the assistant, Rev. W. C. Hengen, Mr. W. C. Stewart (the visiting missionary, who is also a candidate for Holy Orders), and the trained deaconess, Sister Margaret. The classes of the three preceding years having each exceeded 100, over 500 have been confirmed in this parish in three years. Of the 166 in this year's class, 25 were formerly Lutheran, 25 Methodist, 17 Congregational, 12 Baptist, 11 Presbyterian, 8 Roman, 1 Adventist, 1 Christian, 1 Universalist, 1 Swedenborgian, and 52 (less than one-third) in the American Catholic Church, whose legal title is Protestant Episcopal. We have only to add that the Bishop's address was listened to with the same earnestness that marked every arrangement at this extraordinary event, which is at once a striking illustration of Church growth in the Middle West, and a prophecy of still greater accretion in the near future.

IF PROOF were needed of the missionary character of the work which is quietly going on in the parish of St. Bartholomew's, a glance at local conditions should be suf-

ficient. The class recently presented for Confirmation was the largest in the history of the parish, containing, besides the children, over twenty adults who, through the service of the Church, have been led from the uncertainties of sectarianism to the verities of the Historic Faith. The work falls heavily on the one priest, to whom the untouched possibilities are an added weight. Two more priests would find abundant work in a field where the presence of almost every known variety of religion has weakened faith in any religion, and where thoughtful men are daily seeking a definite faith. The heavy debt on the property seems to forbid additional outlay, and St. Bartholomew's, recognizing alike her needs and her limitations, can only work on in the hope that she may yet hear the welcome commendation, "She hath done what she could."

THE MISSION conducted by Archdeacon Webber at Emmanuel Church, Rockford (Rev. N. B. Clinch, rector), March 6-12, seems to have been productive of much good to the parish and to the community. Everyone was impressed with the missionary's earnestness and by his preaching of truths instead of opinions. Both rector and people became warmly attached to the missionary, and look forward to having him another year.

THE REV. FRANK DUMOULIN went to Detroit on Saturday night to preach a special sermon to men in St. Andrew's for his friend, the Rev. John C. H. Mockridge, who succeeded the Rev. W. O. Waters.

AS BISHOP ANDERSON stepped from a train last week, a fellow passenger from Minneapolis, with whom he had been conversing, handed him a fifty dollar bill, observing that he knew something of the calls made upon Bishops and presumed an appropriate place for the gift might be found.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

The Late Rev. M. H. Wellman—Two Deaths—Farmington—Hamden.

THE REV. MERRITT HUBBELL WELLMAN, whose death was noted last week, was educated at Columbia College and the General Seminary. He had served at the altars of the Church at Bridgewater, Roxbury, and Danielsonville, Conn.; Ascension, Brooklyn; Vineland, and South Vineland, and Millville, N. J.; Eastport, Dresden, and Richmond, Maine. He was for some years the financial agent of the New York City Mission Society, and also special agent of the New York Bible and Prayer Book Society. During that period, he was assistant minister at St. Bartholomew's, New York. His last cure was the new parish of Immanuel, Ansonia, 1887-1891. Since then he had resided with his daughter in Hyde Park, N. Y. He survived his wife, by less than one year. He had come to four-score, though with a goodly degree of vigor. A recent walk of ten miles' length, proved too great for the venerable priest, and his fatal illness was the result.

His funeral was from St. Paul's Church, New Haven. May he rest in peace! His works do follow him.

ANOTHER veteran layman has been called hence, in Mr. Christopher H. Glens of Salisbury. He died at his home, on the Second Sunday in Lent, at the age of 84 years. He had been for many years, the senior warden of St. John's Church, of which the Rev. Henry S. Habersham is the minister in charge.

THIS CORRESPONDENT was in error in the statement that Archdeacon Huske delivered an address in Trinity Church, New Haven. It should have been Trinity, Hartford (the Rev. Ernest DeF. Miel, rector).

THE SYMPATHY of his brethren and many friends is extended to the Rev. Frank Barn-

ard Draper of New Milford, in the recent death of his mother. His father was the late Rev. Geo. B. Draper, D.D., long rector of St. Andrew's Church, Harlem.

AT ST. JAMES' Farmington (the Rev. Ellis B. Dean, rector), the Lenten preachers are the Rev. James Goodwin, the Rev. Messrs Ogle and Acheson. Archdeacon Biddle, Prof. Colladay, and the Rev. Dr. Hart. The parish is one of recent years, but is showing steady advance in an old stronghold of Congregationalism. Electric light has been lately introduced into the church building.

AT A GATHERING in the parish of Grace Church, Hamden, just before Lent, the rector, the Rev. James E. Coley, received a gift of an elaborate violet stole. A set of chancel hangings has just been completed—the work, as well, of the embroidery class of the women of the parish. The rector has just taken up his work again, after a severe illness.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Lent in Jacksonville.

DURING LENT this year the clergy of Jacksonville instituted a series of noonday services for business men. A vacant building on one of the principal business streets was secured and seated with chairs. So successful were the first few services that the supply of chairs proved inadequate and more had to be added. The services are very short and informal. There is no regular choir, the men in attendance singing the hymns, which are always familiar ones. Each of the city rectors, and also the Bishop, is responsible for one service each week.

THE BISHOP is delivering, during the Lenten season, a series of lectures on The Church and What She Teaches. The lectures are delivered every Thursday night in St. Stephen's Church, La Villa, one of the suburbs of Jacksonville.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Rev. C. H. Strong's Anniversary.

ON SUNDAY, March 1st, the Rev. Charles Hall Strong celebrated the 25th anniversary of his rectorship of St. John's Church, Savannah, with appropriate services. At the mid-day service he celebrated the Holy Communion, to which all those who had been confirmed during his ministry were especially invited. In the afternoon there was held a children's festival with a Choral service. At night there was a choir festival with an elaborate programme of music. On Friday night, March 6th, Mr. Strong was the guest of honor at a reception given by the people of St. John's parish, and which was very largely attended by his friends of other congregations. There were addresses by the Rev. J. Y. Fair, D.D., pastor of the Independent Presbyterian Church, and Judge Samuel B. Adams, and the reading of letters congratulatory, followed by benediction by the Rev. J. L. Scully. Presentation was made, through Colonel George T. Cann, of a handsome chest of silver, and was followed by a happy address from the Rev. Mr. Strong. The gift of silver was a very handsome and valuable one, consisting of over ten dozen pieces, contained in a heavy oak chest, brass bound, and bearing a plate with the inscription: "Rev. Charles Hall Strong, from the congregation of St. John's Church, Savannah, March 6th, 1878-1903."

In the years of his rectorship the Rev. Mr. Strong has had the warm respect and loving support of his people, and has seen St. John's make very great gain in every way.

IOWA.

T. N. MORRISON, D.D., Bishop.

Church for Iowa Falls—Parish House for Keokuk.

A LOT has been purchased at Iowa Falls for the erection of a church, work upon which will be begun in the near future. The mission is in charge of the Rev. Chas. Biggs, missionary at St. Luke's Church, Cedar Falls.

A PARISH HOUSE is in course of erection in connection with the (colored) Church of St. Mary the Virgin, Keokuk, which is to be used as a club house for the young colored men of the congregation primarily, and of the city at large. The rooms are to be placed in charge of a society of young men shortly to be organized for the purpose.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Woman's Auxiliary—Louisville Notes—Church Consecrated at Guthrie.

AN OPEN MEETING of the Woman's Auxiliary was held at the Church of the Advent, Louisville, on March 19th, to which all the Churchwomen of the city were invited. Those who were present feel very grateful for the invitation, as they listened to the earnest words of the speaker of the afternoon, the Rt. Rev. Dr. Francis, Bishop of Indianapolis. The address was full of interest and of information such as can be had only from one who has been, as he has, part of the life he describes. An informal reception at the rectory, immediately after the service, gave opportunity to the women present to meet Bishop Francis, and many enjoyed that pleasure, and the gracious hospitality extended by Mrs. Griffin and the ladies of the Auxiliary. It was a matter of regret to all that the rector, the Rev. A. W. Griffin, was prevented by illness from being present.

THE CONGREGATION and friends of the Church of the Advent are rejoicing that at Easter all of the debt on the church will be paid. The same is true of St. Peter's Church, which has made very great progress under the faithful and acceptable ministrations of the Rev. C. A. Chrisman.

TRINITY CHURCH, Louisville, has been for some time without a rector, the work being carried on under the direction of the Archdeacon. It is hoped to revive the work and put a priest in charge before long.

CHRIST CHURCH CATHEDRAL held an interested and satisfactory congregational meeting on March 16, when several matters of importance were brought before the congregation. It was decided to accept the offer of the new antiphonal organ which is to be known as The Quarrier Memorial Organ, given by the children of the late Mr. and Mrs. A. M. Quarrier. This involves an outlay of about \$4,000 on the part of the Cathedral, but will be, when completed, a great addition to the beautiful musical service which is rendered there. Other improvements will be made in the interior of the church. The aisles will be tiled and the building renovated.

THE BISHOP at the time of his regular visitation to Christ Church, Guthrie, on March 18, consecrated the church, much to the joy of the faithful rector in charge, the Rev. C. P. Rodefer, and the devoted congregation. There were also present and assisting at the service the Rev. G. R. Messias and Rev. E. B. Ross of the Diocese of Tennessee.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

The Bishop Appeals for the Observance of Good Friday—Illness of Rev. G. E. Hancock.

BISHOP BURTON has addressed a letter, with respect to the general observance of Good Friday "to all brethren in the fellowship of Christ Jesus." He recalls the appeal

issued by leading sectarians for the observance of Lent, and also that of representatives of all Mission Boards for the observance of Holy Week, and suggests to all his Christian brethren "the opportunity which we now have for beginning in this place the general observance of Good Friday." "Surely," he says, "beneath the Cross, all the differences which have grown into our unhappy divisions should melt away into comparative obscurity; and upon our common faith in the atoning sacrifice of our Saviour we may all stand as fellow disciples." He urges, therefore, that arrangements be made in all places of worship for "such a service on Good Friday as will seem to their ministers appropriate," and invites any who may not otherwise have opportunity for worship on that day to be present at the Cathedral.

THE REV. G. E. HANCOCK, in charge of the mission school at Corbin, was brought to the Good Samaritan Hospital, Lexington, suffering from a disease of the hip and knee.

LOS ANGELES.

Jos. H. JOHNSON, D.D., Bishop.

Rector Called at St. John's.

THE VESTRY of St. John's Church, Los Angeles, has unanimously elected the Rev. L. B. Ridgely to the vacant rectorship of the parish. A final effort was made by the vestry to induce the Rev. B. W. R. Tayler to reconsider his decision to leave the parish and Diocese before the election, but Mr. Tayler refused to reconsider. It is hoped that Mr. Ridgely will accept the rectorship and begin his work about Whitsunday. The parish is one of the strongest on the Pacific Coast, and the retiring rector has left upon it the stamp of a wise, sound, and successful administration upon the best lines of Churchmanship. The Woman's Guild presented the retiring rector with a magnificent silk cassock on his birthday, March 13th, and an address expressive of their esteem and affection and regretting that he had decided to sever the ties which had bound them together for over seven years.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Death of Rev. E. D. Moreno.

ON SUNDAY, March 8th, the Rev. Eben Dorr Moreno died at his home in Jackson at the age of 42 years. Mr. Moreno was a native of Florida, the eldest son of the late J. H. Moreno of Pensacola, and after graduating at the University of the South, was ordained by the late Bishop Quintard in 1888 and afterward advanced to the priesthood by the late Bishop Galleher in 1890. His ministry has been spent in Louisiana, where he entered into missionary work, his last charge being the rectorship of St. Stephen's, Williamsport. He had no appointment at the time of his death. The burial service was held on the Thursday following his death, at Grace Church, St. Francisville, and interment was in the cemetery at that place. His wife, who survives him, was a daughter of the late Rev. W. K. Douglas, D.D., who for many years was rector of St. Francisville.

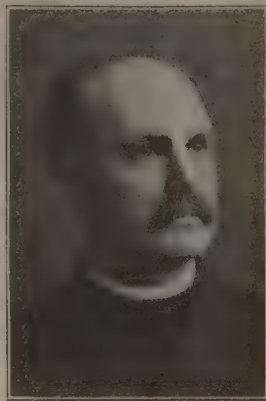
MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

New Rector of St. Michael and All Angels.

THE NEW rector of the Church of St. Michael and All Angels, Baltimore, the Rev. John Gardner Murray, has now entered upon his duties. Mr. Murray was born in Lonaconing, Md., August 31st, 1857. He was educated at the public schools of Cumberland, Md., and at Wyoming Seminary, Kingston, Pa., and took a partial course at Drew Theological Seminary, Medina, N. J., which he left in 1879 to engage in commercial life in Kansas. He removed to Alabama in 1882,

and being sometime after attracted to the Church's ministry, he was ordained deacon by Bishop Jackson, April 3, 1893, so that his tenth anniversary of that event will occur



REV. J. G. MURRAY.

almost immediately after the beginning of his present rectorship. He was placed in charge of missions along the Alabama River, and on April 16th, 1894, was ordained to the priesthood by the late Bishop Wilmer. From 1896 until the present year he was rector of the Church of the Advent, Birmingham, Ala., in which he made an enviable record, and where he was reckoned among the foremost of the diocesan clergy.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Two Bequests - Notes.

MR. A. HEMENWAY has given \$10,000 for the new Sailors' Haven in Charleston, under the charge of the City Missions.

THE WILL of Joseph H. Centee of Roxbury leaves \$2,000 to the Church Home for Orphans and Destitute Children, South Boston.

THE RESIDENCE of the Rev. S. Stanley Searing, in South Boston, was partly burned March 17, and during the excitement, thieves stole a large quantity of valuable property.

DR. EDWARD EVERETT HALE delivered an address at the parish house of All Saints', Brookline, March 18th.

AFTER several years of up-hill work, the mission of St. Bartholomew's, Cambridge, has been closed. This has been a work carried on by the Rev. Dr. E. M. Gushee among poor people, and for a time it promised success; but untoward circumstances entered into it and it was at length decided best that the work be suspended.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Lent at Adrian.

THE LENTEN preachers at Christ Church, Adrian (Rev. C. H. I. Channer, rector), include the Ven. Archdeacon Percy C. Weber, Rev. Dr. McCarroll, rector of Grace Church, Detroit, Rev. Cyrus Townsend Brady, LL.D., Rev. Chester C. Kemp, rector of St. John's Church, Clinton, Mich., Rev. Alsop Leffingwell, rector of Trinity Church, Toledo, Ohio, Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, Ven. Archdeacon W. S. Sayers of Detroit.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Dr. Moulton at St. Paul's.

AN EXCEPTIONALLY valuable series of Lenten lectures are in course of delivery in St. Paul's Church, Milwaukee (Rev. Wm. Austin Smith, rector), by Dr. Richard G. Moulton of Chicago, on the general subject,

Literary Masterpieces in the Bible. The schedule of subjects and dates is as follows: Tuesday, March 3, Masterpieces of Story from the Bible; Sunday, March 8, Gems from the Book of Psalms; Tuesday, March 17, Job: A Dramatic Philosophy of Life; Sunday, March 22, St. Matthew: Philosophic Meditation on Christ; Monday, March 30 (5 o'clock), Isaiah: Old Testament Interpretation of History; Tuesday, March 31, Revelation: The New Testament Interpretation of History.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

New Altar at St. Peter's - Church Club—Resignation of Rev. T. W. MacLean—Notes.

A BEAUTIFUL carved oak altar has just been placed in St. Peter's Church, St. Paul, and will be dedicated shortly by the Bishop. It came from John T. Coxhead of Yankton, S. D. The exquisite workmanship and the Churchly design reflects much credit upon his firm.

THE THIRD Lenten lecture under the auspices of the Church Club was by the Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado, on "The Devout Life of St. John the Divine." Despite the inclement weather Christ Church was well filled at the St. Paul service, and that at Minneapolis was also largely attended.

The Bishop spoke of the characteristics and differentiating motive of the three great Churches, the Oriental, the Latin, and the Anglican. The first with its ardent passion for theology which it refined to the utmost extent of possible conclusion. The second, with its unrelenting regard for organization and law, heirlooms from the great Roman empire. The third with its broader view, its sweeter and devouter inheritance of spiritual life. He spoke of the Beloved Disciple as "a man whose simplicity was such that in telling the wonderful things he had seen on the Island of Patmos he used the simplest language, reciting his story as though he were relating the common incidents of a modest home."

At the noonday service the Bishop spoke on "True Christian Living." He made a strong plea for the moral principle in Christianity. The Church must not be built upon philosophy alone, nor upon an ethical idea. It must have the Gospel of Christ's Incarnation and the saving influence of His splendid human life. It was not enough to be a Churchman at church. The Churchman who was a Churchman at the hearthside was he who built up character in himself and in others.

The Rev. Frank Du Moulin, rector of St. Peter's Church, Chicago, will deliver the closing lecture, "The Missionary Life—St. Paul." This topic was assigned to Bishop Anderson, whose recent bereavement in his family prevents him from giving the lecture.

THE EASTERTIDE banquet of the Church Club will be held at Nicollet Hotel (probably), Minneapolis, at which ladies will be permitted to be present. "The Name of the Church" will be the topic of discussion. The speakers are not publicly announced as yet.

THE REV. THOMAS W. McLEAN, rector of St. Mark's Church, Minneapolis, has submitted his resignation, giving as his reason the continued poor state of his health. The vestry, in accepting it, have \$3,000 to provide for a year's rest and travel.

THE PARISHIONERS of St. Martin's Fairmont, are rejoicing over the possession of a very commodious guild hall, costing some \$2,000, which is practically paid for, and over other financial benefits. The rector, the Rev. F. D. Budlong, is to be congratulated upon this splendid achievement.

GOOD SHEPHERD PARISH, Blue Earth, has introduced a vested choir of boys.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Mausoleum Consecrated—St. Louis Clericus—
New Church for Macon.

ON WEDNESDAY, March 4th, the Bishop and the Rev. Dr. J. R. Winchester consecrated the Collins Mausoleum in Bellefontaine Cemetery. This mausoleum is in Memoriam, Mrs. Alice Mary Collins, beloved wife of Martin Collins, a woman of rarely lovely Christian character and active in the services of the Church. Mrs. Collins entered into the rest of Paradise a little more than a year ago. Shortly before her death, on the occasion of their golden wedding, her rector celebrated the Holy Communion, at which time she was a hopeless invalid. The mausoleum is one of the handsomest monuments in the Bellefontaine Cemetery, made of New Hampshire marble, with 32 crypts, and has a beautiful stained glass window. The Bishop paid a touching tribute to the life and character of this dear child of the Church. Her death was not only a great loss to the parish of the Ascension, but to the Diocese, where she was "fruitful in doing good work."

THE ST. LOUIS CLERICUS have decided to ask the leading representatives of the various Christian denominations, including the Roman Catholics to make addresses on Christian Unity, from time to time, at their Monday morning meetings. The Rev. Dr. Nicolls, in behalf of the Presbyterians, made the first address this week. These addresses are to be followed by discussions, in which the clergy take part.

THE DOWNTOWN services, under the Brotherhood of St. Andrew, held for a half hour at noon daily during Lent, have never been so well attended as this year.

A NEW CHURCH is to be erected at once for St. James' parish, Macon (Rev. B. S. McKenzie, rector). It will be of stone and pressed brick and will cost about \$10,000. An additional lot has been acquired, which will give ample room for the new edifice, and in a very desirable locality.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Death of Mrs. Brewer.

THE WIFE of Bishop Brewer passed to her rest at her home in Helena on Tuesday, March 17th, she being 60 years of age. Mrs. Brewer was exceedingly active in Church work, and was President of the Woman's Parochial and Missionary Society of Montana. Mrs. Brewer was a native of New York, a daughter of Mr. and Mrs. Henry Foote. She was married to the present Bishop in 1866. He was then rector at Carthage, N. Y. Her death will be seriously felt by the women of the entire jurisdiction.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.Open Letter from Diocesan Clergy to the Bishop
—Burial of Rev. Wm. Cash.

AT A MEETING of the clergy of the Diocese of Nebraska, held at the residence of the Bishop Coadjutor, on Tuesday, March 10, a committee, consisting of five of the older priests of the Diocese, was appointed to formulate the disapproval, and to repudiate the unfortunate and distressing conduct of one of their number, in publicly assailing the Bishop of the Diocese, and holding him up to public ridicule and contempt. The committee decided to put forth an Open Letter to Bishop Worthington, as the best way to give expression to the regret and disapproval of his clergy, of the unprovoked and wholly gratuitous attack made upon him. The text of the Open Letter is as follows:

"To the Rt. Rev. George Worthington, S.T.D.

"Impelled by the very deepest sense of the wrong inflicted upon your person and office by the recent unprovoked conduct of one of our number, in publicly assailing you, and holding you up to public scorn and contempt, the Clergy of your Diocese desire to do all that lies in their power to undo the wrong that has been done to you, and to the Church through you. We are fully persuaded that the priest in question has laid himself clearly open to presentation for trial before an ecclesiastical court, for conduct unbecoming a clergyman, in thus holding you up to public contempt and ridicule; but we are also persuaded that you would be unwilling to have action of this sort taken, inasmuch as the offense was against yourself. It is hardly necessary to assure you that, we utterly repudiate and condemn the action of the priest in question. We do not think, any of us, that a Bishop is, or ought to be, above legitimate criticism, whether as to his official conduct, or to his personal life. But in the instance before us, the criticism was neither legitimate nor fitting; nor was it spoken in that spirit of regard for the interest and honor of the Church, which could palliate or excuse it. Even though a priest felt all that was said was true in the forum of his own conscience, he could not possibly be justified for giving public expression to his private judgment, to the lowering of his own priestly character, to the scandal of the whole Church, and to the bringing of worldly reproach upon the personal life of his Bishop, to whom he owed priestly duty.

"We can only give public expression of our regret, Reverend Father, that one of our number so far forgot his own duty, and the honor due your office, as to do what he has done, even though he could feel it were true as uttered. We are persuaded that he acted impulsively, and that his better reason will yet lead him to see the wrong he has done himself, you, and the whole Church; and we cannot but hope that he will make the only reparation left him, to fully, freely, frankly, apologize for his words rashly and unfitly spoken, in as public a manner as that in which he committed the offense.

"As to your living away from your Diocese, and the criticism to which you have been subjected recently by certain of the Church papers on that account, we would reply that you are in no way whatever exposed to just blame on that account. We supposed the whole Church understood that your absence from your Diocese was compelled by the state of your health, and the danger of your life under the conditions of your living and working in Nebraska, conditions which do not exist in living, or even working, at the ocean level, in New York or New England.

"When you asked the Council of your Diocese to elect a Coadjutor, and to relieve you of the chiefest part of your jurisdiction, the standing committee were in possession of the certificate of Dr. Delafield, one of the distinguished physicians of New York, warning us that you could not continue to labor, or even to live in Nebraska, except at peril of death at any moment. The attitude of Nebraska and the condition of your heart conspired together to make it perilous for you to live in Nebraska. Moreover, for a whole year before you left here, we were aware of the grave condition of your health. For a large portion of that time, your absence was compelled, and the Diocese was given over to the care of the Standing Committee. The Diocese accepted the evidence presented to it of your inability to administer your Diocese, in perfect good faith. Had it not done so, it would never have consented to relieve you of your charge, and to elect a Coadjutor. It would have insisted, either upon your fulfilling the office and duty to which you had been called, or else on your resigning wholly, in order that we might elect a Bishop who would fulfil his office. You voluntarily surrendered, or offered to surrender, to the man whom we should choose, every part of your jurisdiction that was necessary to enable him to administer the Diocese effectively after your proposed withdrawal from the Diocese. Had you not done so, the Diocese would not have consented to the election of a Coadjutor. It was our duty to see that the Church in the Diocese received no detriment by your enforced withdrawal, and we would have fulfilled that duty. It has received none. Your Coadjutor is fulfilling his duties in a manner satisfactory to the Diocese. He has your confidence and ours.

"In the face of these facts, it is most absurd, and injurious to you and to us, to charge you with a violation of the canon which forbids a

Bishop to live permanently beyond the limits of his Diocese. Bishop Sulth of Kentucky did that for many years for like cause, and was held blameless. The canon was made to compel a Bishop to live in his Diocese, who was under no physical disability which required him to live away from his jurisdiction, and who had no Coadjutor, of course, to perform his duties. The canon was, is, just and necessary; but it is most unfair and injurious both to you and to us, to hold that it applies to such a case as yours. Your Diocese is effectively administered by your Coadjutor. The few acts of Episcopal jurisdiction retained by you hampers his administration in no way. Neither he nor we desire you to surrender that jurisdiction; nor do we wish you to surrender your right of suffrage, or effective influence in the House of Bishops. We shall always welcome you among us, whenever it shall please you to visit your Diocese. And we trust that the harsh and unjust criticisms of you which have gone forth to the world, will only serve to bind you more closely to us, and us to you.

"Praying that God may give you length of days and fulness of honor and peace, we subscribe ourselves most dutifully in the Lord:

HEMAN B. BURGESS.

JOHN WILLIAMS.

ARTHUR E. MARSH.

D. C. PATTEE.

FRANCIS W. EASON.

Approved:

ARTHUR L. WILLIAMS.

Bishop Coadjutor."

THE BURIAL of the Rev. William Cash, whose sudden death at Neligh on the morning of March 5th, was noted last week, was conducted by the Bishop Coadjutor at Christ Church on Saturday, March 7th, in the morning of which day the Bishop celebrated a memorial Eucharist with the family. Mr. Cash was born in England in 1847, and came to this country in 1886. His eldest son is the Rev. William A. Cash, rector of Grace Church, Columbus, while another son is a student at Nashotah Seminary.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Improvements at St. Matthew's—New Church
for Paterson—B.S.A.

IN NOVEMBER last, St. Matthew's Church, Jersey City, came under the charge of the Rev. F. E. Mortimer, and since then some needed changes have been made in the building. A partition has been erected under the gallery, making a large vestibule, parts of which are used for a choir robing room and a class room. The west transept has been changed to a morning chapel, named St. Margaret's. The font and the pulpit have been restored to their proper places. A new furnace has replaced two old and inadequate

THE OLD RELIABLE

ROYAL

BAKING
POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

ones, the organ has been completely overhauled, carpets have been removed and the floor painted, with matting in the aisles, the front doors have been painted, new roofs placed on the towers, and a fence built in front of the building.

PLANS have been accepted for the new building for St. Mark's Church, Paterson, the old edifice of which was destroyed by fire some months ago. A new site has been purchased in the residence section of the city and the building will be erected this summer. The church will be 112 feet long by 45 wide, of stone in the English Gothic, and it and the parish house which will ultimately be a part of the pile, will form one of the finest church structures in that section of New Jersey. The parish house will not be built until the church has been completed and paid for.

THE NEWARK Local Assembly of the Brotherhood of St. Andrew met on Monday last in St. John's Church, Jersey City. The Rev. Pascal Harrower of the Ascension, West New Brighton, made the principal address at the evening session, which was preceded by a short business meeting and supper at 6:30.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Lent in Manchester.

THE LENTEN preachers for the Tuesday evenings in Lent at St. Andrew's Church (The Rev. C. R. Bailey, Ph.D., minister in charge), are as follows: The Bishop, the Rev. E. E. Atkinson (St. Paul's School), Rev. J. P. Conover (St. Paul's School), Rev. G. M. Brinley (St. Paul's School), Rev. Edward Tillotson (St. Paul's Church, Boston), Rev. D. C. Roberts, D.D. (St. Paul's Church, Concord).

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Progress at Elizabeth.

ON SUNDAY, March 15, the Bishop visited St. John's Church, Elizabeth (the Rev. Otis A. Glazebrook, rector), and confirmed a large class, 63 in all. The parish will celebrate in November next the 200th anniversary of the holding of the first services of the Church in Elizabeth, and the other parishes of the city, Grace Church, Christ Church, and Trinity, will be invited to join in the observances. The bi-centennial of the actual founding of the parish, which is the mother church of the city, does not occur until June 24, 1906, as services were irregularly held for some time before a formal organization was effected.

Recently a parish building has been erected for St. Andrew's mission chapel, the latest child of St. John's parish. St. Andrew's is now the centre of an extensive mission work previously carried on to the north and south of the present chapel. The clergy of St. John's and the members of the parish chapter of the Brotherhood of St. Andrew have faithfully conducted the work for some years, and their efforts have prospered so well that additional accommodations were needed, and this required room has been provided by the erection of the parish building, a result partly made possible by the generosity of Mr. Francis Collingwood, the senior warden of St. John's.

CHRIST CHURCH, Elizabeth (the Rev. H. H. Oberly, D.D., rector), is also preparing for an anniversary celebration, the jubilee services commemorating fifty years of parish work being arranged for Easter week, when the parish hall will be dedicated, and there will be various interesting services, including one at which all the old choir men will sing, and another choir festival, at which several choirs from other cities will be present to take part. In the meanwhile St. Paul's Society has undertaken the work of furnishing

club rooms in the parish house, where with a reading room, billiard rooms, bowling alley, etc., there will be a meeting place for any men who may wish to come on week-day evenings.

GRACE CHURCH, Elizabeth, with its handsome new parish house, recently described in THE LIVING CHURCH, and Trinity Church, have also been making rapid progress, so that Elizabeth has an enviable Church record this year. The Rev. H. H. Sleeper, Ph.D., rector of Grace Church, broke down some months ago under the strain of overwork, but bright reports of his improving health are now received.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Anniversary at St. Edward the Martyr.

ON ST. EDWARD'S DAY, March 18th, 1883, the first service of the Church of St. Edward the Martyr, New York City, was held in the two parlor rooms of a dwelling house on 109th Street, near Third Avenue, by the Rev. Edward Wallace-Neil, then a young man a little over three months in priest's orders.

Five years later the present church edifice and parish house were built. The 20th anniversary of the founding of the parish was commemorated by four distinct services on Wednesday of this week, March 18th. Solemn vespers were sung at 8 o'clock in the evening, at which twelve of the city clergy, in their vestments, were present. The anniversary sermon was preached by the Rev. Frank M. Clendenin, D.D., rector of St. Peter's Church, Westchester.

The presents to the Rev. Father Neil from his parishioners and friends upon the occasion were many and costly, including a very grand, complete silver dinner-service of beautiful design, an antique desk of rare wood, a large chiming clock, several small pieces of silver, and a purse of gold coin containing \$2,000.

The 20th anniversary of St. Edward's was an occasion that will always be remembered by the good rector of the parish and his people.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Items—Quiet Day—Church Consecrated at New Philadelphia.

THE NOON-DAY Lenten services inaugurated by the Local Assembly B. S. A., still continues to draw to Trinity Church, Toledo, congregations whose size has never been approached in any previous year. The week ending March 14th was especially made memorable by the presence of Bishop Coleman, former rector of Trinity, from 1874 to 1879. At the early Sunday Communion in his old church, he was celebrant; and, at the morning service, preached to a congregation largely composed of his old-time parishioners who, despite the storm, came in numbers that well-filled the edifice. Sunday evening he addressed a body of worshippers that completely occupied St. Andrew's Church. Beside his noon-day addresses, which attracted persons of all denominations, he held, on Monday afternoon, an informal reception in Trinity parish house for former parishioners and acquaintances who came enthusiastically crowding to see him; preached at the afternoon service in the same church and again in the evening, to a large congregation in Calvary; administered the Holy Communion in private, early Tuesday morning, again in the church at 10:30, and preached his final sermon at the afternoon service, departing early Wednesday morning, to the Brotherhood noon-day services in Detroit. Rarely has such a spontaneous and sincere outburst of affection been exhibited on the return of any ex-rector to his former

EASTER CARDS.

Oval cut cards (egg shape) \$.1.00 per hundred
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Easter Cards, for Sunday Schools at \$1.00, \$3.00, \$4.00, and \$5.00 per hundred.

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Small Sunday Schools requiring less than a hundred cards, will be supplied at the hundred rate.

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Give the Easter number of THE YOUNG CHURCHMAN to children of

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A FLOWER FROM THE HOLY LAND.

Cards at 5 cents each. Each card is a neat six-page folder, with a perfect pressed flower from Palestine mounted on the inside pages. We have two kinds—the "Lily of the Field" and the "Passion Flower." Sold at the rate of \$5.00 per hundred. Single cards by mail, 6 cents, to include postage.

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The YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

parish, and it was all the more remarkable, as nearly thirty years have elapsed since the Bishop came to take charge of the parish.

The next three noon-day addresses of the week were delivered by the Rev. S. S. Marquis of Detroit who, in simple and most telling manner, presented the "Rejections of Jesus," as seen in Bethlehem, Nazareth and Capernaum. The preacher from Monday, March 16, to Friday, March 20, inclusive, was the Rev. Wm. C. Richardson of St. James', Philadelphia, and "A man's search for truth" was his theme throughout. The five addresses constituted one logical whole and yet each led up to and ended with Christ. The next preacher, beginning with Sunday morning, is former Archdeacon Brady, of Philadelphia.

ST. PAUL'S CHURCH, Toledo (Rev. G. Pitblado, rector), has lately been renovated and beautified. All the windows are now of stained glass, all but one of which have been provided by the guild, and the remaining one by Mr. and Mrs. J. W. Stephenson in memory of Mrs. Stephenson's parents, Oscar and Elsie Farrar. St. Mark's Church (Rev. Dr. McDonald, rector), has three societies studying Missions, the Auxiliary and two junior branches. The programme is arranged for the meeting of the Auxiliary before the summer vacation, at each session of which original papers will be read.

A QUIET DAY for women was arranged by the Bishop, at Trinity Cathedral House, Cleveland, on Tuesday, March 17th. The Holy Communion was celebrated at 10 o'clock; luncheon was served at noon, and nearly every parish and mission in the city was represented. The conductor was the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. The addresses were of great beauty and power, and will surely be blessed to the spiritual life of all who heard them.

SEVERAL of the Cleveland clergy are conducting weekly Lenten services at Elyria, Painesville, and other neighboring towns. The Convocation is to meet at Ashtabula in April, and it is of regret to his numerous friends that the Rev. Chas. H. Powell, rector of St. Peter's, Ashtabula, is compelled by the condition of his health to surrender his prosperous work in that historic parish. Bishop Hare, during his late visit to Cleveland, urged Mr. Powell to take charge of the church at Mitchell, South Dakota. This he expects to do immediately after Easter.

ON THURSDAY, March 19th, the Bishop consecrated Trinity Church, New Philadelphia. The Instrument of Donation was read by Dr. Geo. Collins, a member of the committee of the mission, and the Sentence of Consecration by the Rev. D. W. Thornberry who has been in charge for nearly five years. Many congratulations were showered upon Mr. Thornberry for the success of his labors. The beautiful church is a memorial to Mrs. Arthur Brown, and is the only red-stone edifice in the Diocese of Ohio.

DR. LLOYD of St. Mark's is conducting a ten days' parochial mission at St. Peter's, Uniontown, Pa., and the parish of All Saints', Cleveland, is installing a \$5,000 organ, which is to be opened at Easter.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Dr. Rainsford Shocks Churchmen—Several Conferences and Devotional Gatherings.

A REGRETTABLE INCIDENT—to use the very mildest term applicable—occurred in connection with one of the Brotherhood of St. Andrew noonday Lenten services at St. Stephen's Church, Philadelphia, on Friday of last week. This series of devotional services was arranged by the Local Assembly of the Brotherhood for business men and others, and has been held at St. Stephen's

Church, not as a parochial arrangement, but as a generally convenient place in the business section. The Rev. Dr. W. S. Rainsford, rector of St. George's Church, New York, was the preacher on Friday; and to the surprise of his congregation, Dr. Rainsford took the opportunity to denounce violently the Mediatorship of our blessed Lord, the Christian law of sacrifice, the Virgin Birth, the Eucharistic Sacrifice, and the inspiration of the Holy Scriptures.

So violent was he in his denunciation, that Churchmen throughout the city were thoroughly shocked, as the news became public. On the Sunday following, at St. Clement's Church, Philadelphia, and St. Luke's, Germantown, especially, the respective rectors alluded to Dr. Rainsford's words in order to give them the fullest condemnation. At the former, the rector, the Rev. George Herbert Moffett, strongly urged upon his hearers not to attend any of the services at St. Stephen's Church until some act of reparation should be made by those responsible for the noonday services. "So many people have spoken to me on the subject and are so much distressed," said he, "that as I was writing to the Bishop I could not refrain from telling him how I felt about it." At St. Luke's, Dr. Upjohn said: "As a priest of the Church of God who was sworn to uphold and to preach 'the faith once delivered to the saints' and to 'be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word,' I denounce this erroneous and strange teaching brought into our midst as a sacrilegious and damnable falsehood, soul-destroying and iniquitous to the last degree." In an interview published in one of the Philadelphia papers, Dr. Upjohn further said: "What has made the matter so serious is that Dr. Rainsford was speaking of things which are of faith and not mere opinions, and his utterances were aimed at the eternal verities of the Christian religion. His whole object was manifestly to belittle the sinfulness of sin; to view sin as a misfortune rather than a fault, in which, to use the speaker's own words, 'It was up to God to forgive and put away.' He further implied that no one could come between God and man, and denied as explicitly as he could without giving the lie to Holy Scriptures, that there was any need of a mediator between God and man, thus putting away all idea of the atonement of our Blessed Lord. The idea of sacrifice, he said, was based upon heathenism and mediaevalism, and he shuffled off with a wave of the hand the miraculous birth of our Lord and the sacrificial character of the Holy Eucharist. He also said that the Bible was erroneous in the Old Testament, and that there were many mistakes made by the Christian writers in the New Testament. In fact," said Dr. Upjohn, as he closed the interview, "the whole object of Dr. Rainsford seems to me to overthrow the whole system of the Gospel of Christ."

So serious is this felt, that there is danger of the disruption of the Brotherhood of St. Andrew in Philadelphia if Dr. Rainsford's language is not disavowed. It is reported that the chapter at the parish of the Evangelists, the rector of which, the Rev. Charles W. Robinson, was chaplain to the Local Assembly of the Brotherhood last year, will withdraw from the organization unless such disavowal is made; while it is also reported that the Rev. Harvey Officer, who is appointed as the speaker at St. Stephen's for next week may decline to appear. Hope is expressed that both the Local Assembly of the Brotherhood and the Bishop of the Diocese may see their way clear to make such partial reparation for Dr. Rainsford's language as could be done by a disavowal on their behalf.

THE SECOND of the parlor conferences on missionary work was held at the residence of Mr. and Mrs. Horace Brock, on the even-

ing of March 18th. The chief speaker of the evening was Mr. John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society. Mr. Wood explained the administrative work of the missionary system and the necessity of organization; he spoke in particular of the good work which had been accomplished largely by aid of the Society in Oklahoma, Dakota, and Alaska. Mr. George C. Thomas, Treasurer of the Society, spoke of the excellent financial credit of the Society, stating that its assets were about \$2,500,000, and that \$1,000,000 on its account passed through his hands annually.

THE ANNUAL meeting of the National (Washington) Cathedral Association of the Diocese was held at the residence of Mrs. A. J. Cossatt, President, on Monday, March 16. Bishop Satterlee of Washington was present, as were also the Bishop and the Bishop Coadjutor of the Diocese. Bishop Whitaker opened the meeting with prayer, and made an address in which he cordially endorsed the plan and work for a National Cathedral in Washington, although he has always held an attitude of reserve toward the general adoption of the Cathedral idea in this country. Bishop Satterlee spoke at some length of the present state of the work, and was followed by the Bishop Coadjutor, and Mr. George Wharton Pepper, both of whom spoke of the enterprise with enthusiastic interest. The reports of the officers showed an encouraging increase of interest in the movement in this Diocese.

AN "HOUR OF DEVOTION" was held at St. Clement's Church on Saturday, March 21, for the members of the Confraternity of the Christian Life. This is a society of men and women of the laity, keeping a simple rule of life under the direction of the Order of the Holy Cross. There are about 75 members of the Confraternity living in and about Philadelphia. The devotions of the hour were conducted by the Rev. Father Hughson,

Better Show

FOR HER CHILDREN THAN SHE HAD.

They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been started on the road to disease that ended in death, by being improperly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga., says: "My mother was a slave to the whims of her children, and let us eat and drink anything we called for, particularly she gave us coffee and lots of it.

"I grew up delicate, nervous, half sick and miserable. When I was about grown I began having serious spells with my heart and my condition became so bad my friends decided I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee. This was years ago before Postum was discovered. I quit the coffee, and in a year or two my heart was perfectly well.

"Several years later, when I had a home of my own, I imagined that the stimulant of coffee might benefit me, so I started in on it, and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage and the heart trouble disappeared. I find Postum aids my digestion and has helped to build up my whole system.

"I now use it three times a day and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

O.H.C., who spoke to the members on the general subject, "The Rule of Life."

THE REV. DR. BODINE, rector of the Church of the Saviour, has announced to his congregation that if all goes well they may expect to begin worship in their new church on Palm Sunday. Since the destruction of the old church, all services have been held in the Drexel Institute. Dr. Bodine has recently preached two sermons on the pew-rented system, showing both sides of the question.

PITTSBURGH.

CORTLAND WHITEHEAD, D.D., Bishop.

Various Organizations—Church Club Discusses the Name.

THE MONTHLY meeting of the Clerical Union took place on Monday, March 9th, at the Hotel Henry, beginning with luncheon at 1 o'clock. The paper on this occasion was read by the Rev. Dr. Byram, and had for its subject, "Wesley."

THE PITTSBURGH Branch of the Guild of St. Barnabas held its March meeting at the Saint Mary Memorial, on the evening of Monday, 16th. The guild service was read by the chaplain, the Rev. E. M. Paddock, and the address delivered by the Rev. George W. Lamb. Three nurses and one associate were received into membership. A business and social meeting followed the service, and reports were made by the associates concerning visits made to many of the hospitals of the city during the interval between the meetings. The attendance was good.

THE SOUTHERN CONVOCATION of the Diocese will hold its spring meeting April 28 and 29, at Greensburg. During its sessions Christ Church will be consecrated by the Bishop of the Diocese, and the corner-stone laid for the chapel of St. Stephen's, Jeanette; a mission under the care of the Rev. H. Hobart Barber, rector of the Church in Greensburg.

THE CHURCH CLUB of Pittsburgh gave another of its very successful informal dinners on the evening of St. Patrick's day, at the rooms of the Monongahela Club, when about seventy-five gentlemen were in attendance. Mr. Reuben Miller, President of the Club, presided, and several responded to informal toasts. Mr. R. C. Cornelius read a paper on "Current Topics," and the Bishop of the Diocese delivered the principal address of the evening, upon "Explanations Concerning the Movement for the Change of Name of the Church." The Bishop showed how the matter had been brought prominently to the notice of the Church, by the presentation to the General Convention in San Francisco of a Memorial on the subject, by the Diocese of Milwaukee. The address was followed by a discussion, in which Congressman-elect James W. Brown, Mr. White, and others took part.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Improvements at Narragansett Pier—Cranston.

THE INTERIOR decoration of St. Peter's Church, Narragansett Pier (Rev. W. H. B. Allen, rector), that has been going on for several months, is practically completed and the church now presents a most attractive appearance. The church has been frescoed on its sides in a tint of silver gray, relieved by oak leaves in a setting of gilt and silver, while the ceiling is of pearl white, ornamented with gilt and silver, that gives the effect of stars. The nave of the church has also received attention, the pillars being of a dark olive, surmounted by gilt bands, and forming a pleasant contrast. The rafters that support the roof are of a rich shade of mahogany. At Easter there will be two

memorial windows unveiled. One placed by H. Brevort Kane, in memory of his mother, which will represent St. Cecilia, standing with one arm resting upon the cross above the firmament, in which cherubim and seraphim are hovering. The second window is donated by Mrs. H. B. Kane, in memory of their only son, John, who recently died in Providence. The design of this window is the Child Jesus preaching in the synagogue to the learned men of Judea. During the year it is stated that two additional memorial windows will be placed in the church by members of the parish.

The Rev. Mr. Allen has recently received a letter from several of the young friends of the late John Kane, asking him to suggest a suitable memorial for them to erect in the church to his memory, and Mr. Allen has suggested that his young friends purchase an organ for the Sunday School, which apartment forms a part of the church edifice.

THE FIRST GIFT toward a building fund for a new church edifice for St. Bartholomew's parish, Cranston village, has been received by the rector, the Rev. Theodore D. Martin, Jr. It is a small gift, to be sure; only five dollars. Yet it is a step in the right direction, for a new building is sorely needed by the congregation, at present using a wooden structure, owned by the Cranston Print Works Co., and at one time used also by the Methodists.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Death of Rev. Charles C. Peirce.

ONE OF the pioneer clergy of the Pacific Coast, the Rev. Charles C. Peirce, rector of the Church of the Saviour, Placerville, California, passed to his rest on the evening of March 14th, at his home in that place. His death was caused by heart failure superinduced by kidney trouble. Mr. Peirce was a native of Cincinnati, and was 76 years of age. He removed to California in 1861, where he founded the church at Placerville and has been rector during all the intervening years. From that village he has planted the Church in fully a score of towns in the near or far vicinity, and indeed was locally known as "the Pilgrim Preacher"

Fooled the Hospital.

WAS PRONOUNCED INCURABLE, BUT GOT WELL ON PURE FOOD.

Sometimes in a case of disease resulting from the use of improper food the symptoms are so complex that medical science cannot find the seat of trouble, and even the most careful hospital treatment fails to benefit. A gentleman of Lee, Mass., says: "On April 1st, 1900, I was sent home from one of our Massachusetts hospitals, saying nothing more could be done for me. I have been a great sufferer from nervous diseases and rheumatism and nervous prostration and had previously been treated at Sharon Springs, and by a number of doctors, without getting much assistance.

"One day I was feeling worse than usual, when I read an article about your Grape-Nuts that impressed me so that I sent out for a package. I commenced using it at breakfast the next day.

"For fifteen months I never missed one day. If you ever saw anyone grow strong and improve it was I. I gained from 125 pounds to my old weight, 165. I will always be a cripple from rheumatism, but otherwise I am so much improved that I now feel as well as any man in this country." Name furnished by Postum Co., Battle Creek, Mich.

There is a recipe book in each package of Grape-Nuts that will interest the house-keeper.

Wabash Railroad— Coming Excursions.

BOSTON, MASS.

National Educational Association, July 6-10, 1903. Rate, one fare, plus membership fee, \$2.00, via the route traveled. Fare from Chicago, via the Wabash, \$21.00 for the round trip. By deposit of ticket and payment of a fee of 50 cents, the return limit may be extended to September 1, 1903.

DETROIT, MICH.

Epworth League International Convention, July 16-19, 1903. Rate, one fare for the round trip. Fare from Chicago, \$6.75. Good to return until July 20, but by deposit of ticket and payment of a fee of 50 cents, the return limit may be extended to August 15, 1903.

ST. LOUIS, MO.

Dedication Ceremonies, Louisiana Purchase Exposition, April 29 to May 1, 1903. Rate, one regular first-class fare, plus \$2.00, for the round trip, except from stations where a fare and one-third will make a less round trip rate. Tickets will be sold April 30, May 1 and 2, with return limit to May 4, inclusive.

Handsome illustrated folders with maps and complete information regarding the Boston and Detroit meetings will soon be ready. If you desire a copy, or want information about any of the other numerous excursions that will be run during the season, please address a postal card to the undersigned.

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The Best Way to Teach History.

The idea of object teaching, the foundation of the Froebel system of instruction, has in recent years met with general acceptance and adoption in almost every branch of education, high and low, with resultant benefits which are beyond question. Even such subjects as grammar and arithmetic are now taught in this way so far as practicable, and with marked advantage over the old dry and abstract methods. The practice of teaching history by making pilgrimages to the very scenes where great historical events have occurred is an application of the same principle and much more valuable in the way of impressing the reality of history upon the minds of the young than any amount of mere textbook instruction could be. A recent issue of the "Four-Track Series," published by the New York Central management, gives a description of the historical sites in the immediate vicinity of New York, which will be of exceeding value for the guidance of teachers and others who desire to adopt this method of historical study. One of the best ways to develop civic pride and promote good citizenship lies in this very direction, an increase of knowledge of local history being accompanied with an increase of interest in matters of local government and a higher concern for what affects the welfare and good name of the community.—From Leslie's Weekly.



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by reason of his many journeyings and the many places in which the Church looked to him for guidance. He was a scholar of much ability, and had studied law before entering the ministry. It is said that during the greater part, if not the entire length, of his years in California, he served without salary, but was far from wealthy, and frequently endured suffering and privation that others might receive his charity.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Mission in Charleston—Sunday School Institute Church Home.

THE REV. R. H. MCKIM, D.D., rector of the Church of the Epiphany, Washington, held recently a most successful mission at St. Paul's Church, Charleston (Rev. L. G. Wood, rector). Services were held daily at 11 A. M. and 8 P. M., each service closing with intercessory prayers, numbers of intercessions being sent in each day to the missionary. The chief subject of the instructions was Sin and its Consequences, and the great love of the Master "who gave Himself for us that He might redeem us from all iniquity." On Sunday afternoon during the mission, Dr. McKim preached a special sermon to the "Knights of Pythias," and the day before the close of the mission, he held a service for women, his theme being "Woman's Duty and Opportunities in the Home and in Society." The last day of the mission was devoted to a thanksgiving service.

A CHAPTER of the Guild of St. Barnabas for Nurses has been formed in Charleston, the Rev. L. G. Wood, rector of St. Paul's, being chaplain.

THE SECOND meeting of the Sunday School Institute was held in St. Michael's parish house, Charleston, March 16. The Rev. John Kershaw, D.D., rector of St. Michael's gave the instruction, his subject being The Transfiguration.

THE ADDITION to the Church Home Orphanage, Charleston, consisting of an infirmary and two school rooms, is now completed, and will be dedicated by Bishop Capers on the feast of SS. Philip and James, the anniversary of the Church Home.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Indian Work—Memorial of Rev. J. W. Cook.

BISHOP HARE has lately received a letter from an Indian clergyman, the Rev. Amos Ross, who has the superintendence of five or six congregations in the charge of native helpers. It gives a pleasant glimpse of his desire to help his people in every possible way, and also reveals how manifold are the opportunities for helping this poor people turn from their old wild life of hunters and get into that of civilization. The good Indian's language is hardly idiomatic, but that lack does not detract from its value. It reads as follows:

"My dear Bishop:

"I am trying to make my Helpers stay and improve their places, have piece of garden, and so the people see it. If the Helpers were to keep themselves in the Industrial, I think this would be of importance to give good example to others. If I had \$10 worth of seed and four bales of fence wire, I will make them to have garden, and make good fence around; of course I don't want anything for myself. Will you kindly see what can be done about my plan?

"About your other letter (as to collections for the General Missionary work) there is very little we have to contribute; but always we willing to give something for the Church. I will send some money same time as I send this for the Domestic and Foreign Mission."

FEBRUARY 23 was the anniversary of the death of the Rev. J. W. Cook, who was for over thirty years a faithful missionary of the Church to the Yanktons, and a few days

before that date a bronze tablet in memory of him was unveiled with appropriate prayers, and a memorial sermon was preached by the present missionary, the Rev. John Flockhart. The tablet of handsome bronze is about 3 feet 4 inches in length by 2½ feet wide and mounted on heavy oak. The inscription on the tablet reads as follows, the text quoted at the close having special reference to the fact that Mr. Cook added to his pastoral work a valuable example to the people of skill in devotion to manual work:

To the Glory of God

And in Memory of

THE REV. JOSEPH W. COOK,

Founder of the Mission to the Yanktons and their Faithful Missionary Pastor and Priest, from May 10, 1870, till his death, February 23, 1902.

He fed them according to the integrity of his heart, and guided them by the skillfulness of his hands.—Psalm 78 : 72.

The Indian congregations contributed towards this memorial tablet \$71.11, the white congregations \$48.70; the balance needed came from others outside.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Sewanee Missions.

ST. MARY'S on the Mountain, Sewanee, a Training School for Mountain Girls has issued its first leaflet, which gives an account of the work and the founding of the school, which grew out of the sacrifice of the Sisters of St. Mary, made in the yellow fever epidemic of 1878 in Memphis, when all save one were taken from their posts by death, and thereafter the founder of the order decided to arrange for a summer home for the Sisters at work in Memphis. From this Home has grown the Mountain Training School, which aims to train poor mountain girls as seamstresses, laundresses, cooks, or nurses for the sick; in addition, to give them a simple English education and teach them the care of a house that they may thus be a greater help to their people. There are now nineteen girls in training, and \$50 will support a girl for the eight months of the school year. There are also girls that come in for the day to classes. Three Sisters and two other ladies manage the work and training of the girls. A number of scholarships have been provided by various friends, including Mrs. Jefferson Davis and Mrs. Telfair Hodgson.

MISS L. H. CUNNINGHAM of Sewanee has been appointed Diocesan Secretary of the Girls' Friendly Society, of which Miss Helen Turner of Knoxville is the Diocesan President.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Death of Rev. Dr. Bliss.

THE DIOCESE mourns the loss of one of her senior and most distinguished clergy, in the death, on March 17th, of the Rev. Joshua Isham Bliss, D.D., whose entire life has been passed within the Diocese, of which he was at the last one of the retired clergy. He was 72 years of age. Dr. Bliss was graduated at the University of Vermont with the degree of B.A. in 1852, and received later from the same source the degrees of M.A. in 1855 and D.D. in 1885. It was in 1858 that he was ordained deacon by the late Bishop Hopkins, and was advanced to the priesthood in 1860. His first clerical work was as missionary at Jericho and Cambridge, after which, in 1862-3, he was rector at Middlebury and Northfield. He was rector of St. Peter's, Bennington, 1871-75, Professor at the University of Vermont 1877 to 1885, and rector of St. Paul's Church, Burlington, from the latter year until 1889, since which time he has been retired. For many years up to the time of his death, Dr. Bliss was President of the Standing Committee, an ex-

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The Young Churchman Co.,
Milwaukee, Wis.

aming chaplain of the Diocese, and Secretary of the Board of Land Agents, as well as a deputy to General Convention and closely connected in every way with the history and welfare of the Church in Vermont. As a pastor, college professor, and a Christian gentleman, he was highly esteemed and beloved of all; he also filled with credit and ability the various offices of trust and honor which were given him by the Diocese and the Church at large. His death is a very serious loss to all who knew him.

VIRGINIA.

Improvements at Honover.

EXTENSIVE IMPROVEMENTS have recently been made on the building and grounds of the Old Fork Church, Hanover, through the liberality of Mr. and Mrs. Thos. Nelson Page. The church is one that was erected some years ago through the instrumentality of the Rev. Robt. Nelson, who had then just returned from missionary work in China.

A triple memorial tablet has been erected of Rev. Robert Nelson, Colonel William Nelson of Hanover, and Major John Page of Oakland.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Missionary Meeting—Grand Rapids.

THE NEXT semi-annual missionary meeting of the Diocese will be held in St. Andrew's Church, Big Rapids, April 21-23. The principal subject for consideration at this meeting will be the Sunday School.

ALL THE WORKERS in Western Michigan will rejoice that the Rev. J. N. McCormick of St. Mark's Church, Grand Rapids, has declined the call to Nashville, Tenn. We cannot afford to lose him from the councils of the Diocese.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THERE SEEMS to be a prospect that the financial difficulties of St. Alban's Cathedral, Toronto, will be overcome. Bishop Sweatman, in a recent pastoral, says: "The chapter hope, with good ground, that they will be able henceforth to pay off not less than \$1,000 annually of the principle, in addition to meeting the interest."—THE annual statement of the diocesan mission funds shows that the amount raised from all sources last year was \$13,264, while the expenditure for the year was \$14,520.

BISHOP SWEATMAN held an ordination in St. Alban's Cathedral, Toronto, on the Second Sunday in Lent, when two candidates were admitted to the diaconate. Both of them were graduates of Trinity University.—A CONFERENCE was held in Toronto the second week in March, to consider the amalgamation of the Canadian Church Missionary Society with the new General Missionary Society of the Church in Canada, or if not of amalgamation, of a basis of coöperation. A scheme of unification has been submitted by Bishop Carmichael, which has been referred to a special committee to be reported upon later.—ST. AUGUSTINE'S Church, Toronto, was re-opened March 15th.

Religious Instruction in the Public Schools.

THE DATE for the conference on the education question of religious instruction in the public schools, has now been fixed. It is to be held in Toronto, April 27th and 28th. Invitations have been sent out to the Bishops and Synod representatives of the various Dioceses in the Province of Ontario. The programme suggests that the subjects to be dealt with are in reference to the duties of the State, the Church and the parent; and then "how may these duties be harmonized?"—A SERIES of Lenten mid-day services is being held during Lent in St. James' Cath-

edral, Toronto. Bishop Dumoulin of Niagara preaches at all the services of the week commencing March 23d.—It was decided at a special meeting of the vestry of St. Paul's Church, Toronto, that extensive improvements and additions should be undertaken at once, costing about \$25,000. The congregation has increased so rapidly that it is necessary to provide larger seating capacity.—A SPECIAL service was held in the Church of the Epiphany, Toronto, March 5th, for the setting apart of a lady as deaconess by Bishop Sweatman.

Diocese of Niagara.

AT THE February meeting of the Chapter of the Rural Deanery of Halton, at Georgetown, one of the subjects discussed was the Diocesan Magazine fund. The subject of "The Baptismal Office" was also taken up.—THE DEBT on St. George's Church, Lowville, has lately been considerably reduced.

IT IS THOUGHT that it will take a year to complete the canvas for the Century Fund of the Diocese. The Archdeacon of Niagara has been asked and has consented to undertake this work.

Diocese of Nova Scotia.

AN OFFER has been made by the vestry of St. Paul's Church, Halifax, to the Rev. Mr. Savary of St. James' Church, Kingston, to undertake a curacy at St. Paul's. This is the oldest church in Canada and has one of the largest congregations.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

WE HAVE received from Mr. Wakeling Dry, the well-known London critic and writer on Church Music, an interesting communication relative to the disappearance, or rather non-existence of the female vested choir in England.

In speaking of the "movement" he says: "It is not only inert, but actually dead. It never gained ground. On the other hand, there are many congregational choirs in churches where a proper but not necessarily ornate ritual obtains. These choirs are not vested, but sit in the front rows of the chairs outside the chancel, and the chancel is given up to those who serve at the altar."

There is a common impression in this country (favored of course by the advocates of vested female choristers) that when Mr. Haweis introduced his surpliced choir of women at St. James' Church, London, about

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SAPOLIO

ten or twelve years ago, many of the clergy of the English Church followed his example! The truth of the matter is, they looked upon Mr. Haweis as a radical, took little or no interest in his "fad," and let it die a natural death. A prominent parish in Australia soon copied Mr. Haweis, and that is the reason why the term "Australian" has been applied to such choirs. In this country certain choirmasters and clergymen took the matter up as a "new" thing that might prove "popular" and "winning," and excepting a few luke-warm remonstrances on the part of two or three Bishops, they were allowed to "try the experiment" without much opposition.

Such choirs should be called after their inventor, "Haweis" choirs. They might also be termed "American" choirs, after the country of their adoption.

In choral affairs the rule and discipline of the Anglican Church stands in sharp contrast to our "do what you like" system!

The music editor of *The Churchman* evidently does not think the average salaries of organists are high enough to tempt young men of musical ability to enter the profession. He says: "The question whether organist's salaries are becoming larger or not is a matter of vital interest to a large body of talented and highly trained musicians. Two conflicting currents are now affecting the question. The increased musical and educational power in the hands of our professional organists has a tendency to create a number of larger salaries; while the overcrowding of an attractive profession, and possible necessary creation of an increasing number of non-professional performers, are exercising an adverse inclination in the direction of adding largely to the number of small salaries.

"Thoroughly skilled organists, it is satisfactory to know, are gaining respect, and as a natural consequence, increased remuneration; and this tendency is strengthened by the growing call for more high-class playing in our churches.

"Viewing the question from another point, and taking into consideration the value of money, and the cost of living, it cannot be said that our average organists' stipends have made any great advance during the last 25 years. In a way this is not a satisfactory statement to make. Still the position is not without hope, and the moral is this, our young organists must take pains to duly qualify themselves, both musically and educationally, for their honorable calling, and then public opinion will be distinctly in their favor."

We might add that this subject is of "vital interest" not only to young musicians, but also to the Church at large. If there is insufficient inducement for men of character and musical ability to enter the profession, it is a mere matter of time when Church music will suffer.

We must take exception to the statement that average stipends have not advanced during the last 25 years. It is only a comparatively short time ago that Church music was looked down upon as something fit for amateurs and dabblers. Professional men would not allow their sons to have anything to do with it, on the ground that it presented no "future" as a legitimate study. The general revival in Church life which has been in steady progress in late years has effected a great change. Musical ritual has advanced in dignity and importance, male choirs have been substituted for the old "quartettes," music of the English Cathedral school has supplanted the worthless compositions which once flooded the country, and the responsibilities of the organist and choirmaster are now of serious and growing importance. Hundreds of churches have doubled the salaries formerly paid to organists, and there is a decided tendency to further increase,

owing to the demand for skilful trainers of boys' voices—a want which is very difficult to supply.

At the same time young men should not permit themselves to "drift" into the musical profession. In nine cases out of ten a natural fondness for music leads to the gradual adoption of an occupation which has its full share of draw-backs, and which should not be entered upon without good reason.

The question of what profession to follow unfortunately confronts men at a time of life when lack of knowledge of the world clouds the judgment. It would be well for would-be musicians to understand that as far as remuneration is concerned they must always be outclassed by the followers of law, medicine, and the numerous scientific occupations which are now coming so rapidly to the front. Those who yield to the "fascination of the art" should do so with their eyes wide open to the fact that the love of art is one thing and the making of a living is another.

The relative value of music as a money-making profession dwindles lamentably when we compare the salary of the most eminent organist with a single fee for a surgical operation, or good law case.

The Church musician is practically a teacher, and he should therefore expect to be treated as such. Educators do not make money the chief object in life. They have their recompense partly in intellectual pleasures denied to the mass of people. The most refined and highly educated men are undoubtedly college professors, but their salaries are not large. Clergymen are also educators, and in the very highest sense of the word, but they are comparatively poor men.

Church musicians who take up their profession intelligently, and with sufficient industry, will make fair incomes, and on the whole will find themselves as well off as the rank and file of the educational classes.

The conditions in this country are far better than they were a few years ago, as regards the status of the Church musician. In England, however, judging from the advertisements which appear in the *Musical Times*, and other prominent musical journals, offering contemptibly small salaries for important positions, it would seem that the field is seriously over-crowded, and it is a matter of surprise that young men can be found to follow a profession so wretchedly illpaid.

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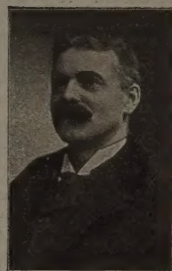
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The Handwriting on the Wall

BY LEE S. OVITT



LEE S. OVITT.

J



AMES J HILL, one of the best known of the so-styled "Captains of Industry," predicted in the course of an interview recently, that the era of prosperity was about over, and that in his opinion stocks would soon take a tumble—and a panic would be the result. Coming from a man so near to the heart of the financial world, and one who is in position to forecast with a great deal of certainty, the pessimistic tone of the interview attracted wide interest.

The great papers of the country gave the interview, many with "scare heads" and not a few wrote editorials, pointing to it as The Handwriting on the Wall.

Mr. Hill's predictions may come true, or they may not, but there is a good text for a sermon in them, and I should like to do the preaching.

In the first place—I should try to make it plain that speculating on which way certain stocks would go, was a very uncertain game for the man on the outside—almost as much so as "buying" wheat on the Chicago Board of Trade.

I should introduce into my discourse at this point a few lines from that very clever story of George Horace Lorimer's, "Letters from a Self-Made Merchant to his Son," and give old John Graham's ideas about speculation, which are as follows:

"There are several reasons why it isn't safe for you to trade on 'Change just now, but the particular one is that Graham and Company will fire you if you do. Trading on margin is a good deal like paddling around the edge of the old swimming hole: It seems safe and easy at first, but, before a fellow knows it, he has stepped off the edge into deep water. The wheat pit is only thirty feet across, but it reaches clear down to hell. And trading on margin means trading on the ragged edge of nothing. When a man buys, he's buying something that the other fellow hasn't got. When a man sells, he's selling something that he hasn't got. And it's been my experience that the net profit on nothing is nit. Sure Things, Straight Tips, and Dead Cinches will come running out to meet you, wagging their tails and looking as innocent as if they hadn't just killed a lamb, but they'll bite. The only safe road to follow in speculation leads straight away from the Board of Trade on the dead run.

"Of course, the Board of Trade and every other commercial exchange have their legitimate uses, but all you need to know just now is that speculation by a fellow who never owns more pork at a time than he sees on his breakfast plate isn't one of them."

There are many "sure things" open to the man who desires to add to his store of wealth.

He has the savings bank with its 3 per cent, but even that is a long road to competence.

Real estate in boom times and "boom towns" is another way; but real estate has a way of slumping that makes it an expensive luxury, many times.

Oil promised much a year ago, but has not kept its promises in the great majority of cases.

Gold is the one commodity that has an ever ready sale at a fixed price.

The government stands ready to take all that can be brought to it at par.

Therefore of all the investments offered, gold should appeal to the cautious investor as the one par excellence.

There are some points to be considered when a man buys stock in a gold mine. He must satisfy himself that the mine is a gold mine, that it is not over-capitalized, that the title is perfect, location is such that it can be worked at a profit, management is right; these are the things he must go into carefully and satisfy himself about before he invests.

There is one way of arriving at all this. I am a great believer in a prospectus. Such a book, if it is carefully prepared, will give a full and complete history of the project for which it stands.

I have always gone into particulars in my prospectuses, and have had many complimentary things said of them.

Indeed, one of my rivals thought so well of one of my earlier efforts in that line that he copied it almost verbatim.

In the present instance I have had printed a book that I think will give the would-be investor a most complete and satisfactory statement of the Cracker Jack Gold Mine, from first to last. It is a property that one might be pardoned for enthusing over, but I have tried to stick to cold facts, and expert opinions.

The science of geology makes it possible in these days to forecast with great exactness, what the possibilities of a mine are. Surface indications are better than the "divining rod" plan which used to be in fashion. The surface showings on the Cracker Jack are of such a character that it is not easy to deal with the subject in a calm and dispassionate fashion. But the Book—before mentioned—does this. It gives "expert testimony,"—and I want to get it into your hands—quickly.

I agree with Mr. Hill that an era of speculation has swept over this country, and with such conditions it needs no Daniel to read the handwriting on the wall.

There must be a reaction and the men who have bought on "futures," are discounting the future—which game is a dangerous one to play. I want something more tangible for my money—and I am a large holder of gold mining stocks. I believe in gold, but I also make sure that I can prove my faith by my works. I want to know that the gold is in the mine before I put a dollar of my money against it.

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However, the prospectus will tell you the whole story, and I must not attempt to do so in this brief statement.

I am so confident that you will want some stock that I am going to do what the advertising men say should never be done in an advertisement—viz., urge you to send for the book.

Another thing I shall do—which is also contrary to the ethics of the profession of good advertising, I believe—I shall not promise quick returns.

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